

Ktavim Chadashim

New Writings

Brit Menucha – Covenant of Rest
Shaarei Kedusha – Gates of Holiness

By Rabbi Chaim Vital

Translated by Yaron Ever Hadani and Elyakim Getz

Shaarei Kedusha – Preface

The book *Shaarei Kedusha* is small in quantity but high in quality; it is deeper than the sea. The book was written and published as an instruction suitable for everyone. Therefore, it is clear within the limits of such a book: there is no place for the fourth part, which is made entirely of Names, permutations and hidden secrets. In fact, the fourth part does not contain anything new, for most of it is made of extracts from the books of the great First Ones, such as Rabbi Moshe ben Nachman, Recanati, Gikatilla, and even from the books of Rabbi Abraham Abulafia. It is important to add that Rabbi Chaim Vital dedicated an entire chapter in which he warns us against Practical *Kabbalah* and explains who is worthy to use the Name. He sets fear in our hearts as he clarifies the punishments that will befall those who would approach the Holiness without being invited to do so. Therefore, an honest and truthful man who reads this book will understand that it is better to keep his distance from Practical *Kabbalah*.

Yaron Ever Hadani

Shaarei Kedusha – Gates of Holiness

Part 4

[A general introduction for the fourth part]

Instructions for the attainment of Ruach Ha-Kodesh

We already explained in the seventh Gate of the third part the five ways in which *Ruach Ha-Kodesh* is manifested: *Ruach Ha-Kodesh*, *Neshamot* of *Tzadikim*, angels who are called *Magidim* (מגידים, Messengers), Eliyahu of blessed memory and dreams. Each of the manifestations might be attained by the sanctity of man and his study of the *Torah*, without the need of any other deed. However, it is also possible to perform a specific deed that will render man ready and worthy of the attainment of *Ruach HaKodesh*. In this part, such deeds will be explained according to the books of the earlier sages. This part will be divided into three gates: the first deals with the nature of deeds, the second deals with the techniques of attainment, and the third deals with the conditions of attainment. In my book *Etz Chaim* (עץ חיים), I already introduced some *Yechudim* (יחודים, unifications) and marvelous techniques for the attainment of *Ruach Ha-Kodesh*, and if God, blessed be He, permits, I will write them and explain them properly in this part.

[An introduction for the first and second Gates of the fourth part]

The issue of attainment

I, the young Chaim, composed this essay by gathering materials, which I found in the books, regarding the three manifestation of *Ruach Ha-Kodesh*. The first, which is lesser, is by a dream; the second is by speaking to Eliyahu of blessed memory; the third, which is the supernal technique, is by wearing *Ruach Ha-Kodesh*. There are two ways to attain these manifestations: the first way depends on a set of conditions that a man has to possess in order to be worthy of *Ruach Ha-Kodesh*, and the second way depends on a set of deeds that one has to perform in order to attain *Ruach Ha-Kodesh*; and we will begin with the first way.

The first Gate

[The conditions a man should possess in order to be worthy of Ruach Ha-Kodesh]

1. Rabbi Pinchas ben Yair said zeal leads to cleanliness; cleanliness leads to restraint; restraint leads to purity; purity leads to holiness; holiness leads to meekness; meekness leads to fear of sin; fear of sin leads to *Ruach Ha-Kodesh*, and *Ruach Ha-kodesh* leads to the Resurrection of the Dead. And Eliyahu the prophet of blessed memory brings the resurrection of the dead. This saying has many versions, which I did not present.

2. *Igeret HaRamba"n* (letter of the Ramba"n) of blessed memory, which he sent to his son from Akko (Acre) to Barcelona. Hear, my son, your father's instruction, and

reject not your mother's teaching. Get into the habit of always speaking calmly to everyone and at any time. This will save you from anger, a character flaw that causes people to sin. As our Rabbis of blessed memory said (Nedarim 22a), "Whoever flares up in anger is subject to the discipline of Hell", as it was said, "Remove vexation from your mind, and put away pain from your body"; and "pain" here means Hell. As it was said, "God has made everything for its purpose, even the wicked for the day of trouble". Once you have saved yourself from anger, the best quality of humility will enter your heart, as it was said (Proverbs 22:4): "Following humility comes the fear of God". Through humility, the fear of God will enter your heart. It will cause you always to think about where you came from and where you are going, and that while alive you are only a maggot and a worm; and the same after death. It will also remind you before Whom you will be judged: before the King of Glory, as it was said (1 Kings 8:27), "Even the heaven and the heavens of heaven cannot contain You"; how much less the hearts of people? It was also written (Jeremiah 23:24): "Do I not fill heaven and earth? – says God". When you think about all these things, you will fear God Who created you, and you will distance yourself from sin and therefore rejoice in your portion. And when you act humbly and you fear God and sin, the *Shechina* will rest upon you with His splendor and glory; and you will live the life of the world to come.

And now, my son, understand and observe that whoever feels superior to others is rebelling against the Kingship of God, for he is adorning himself with the garments of the Kingship of Heaven, blessed be His Name, as it was written (Psalms 93:1): "God reigns; he is robed in majesty". Why should one feel proud? Is it because of wealth? "God makes poor and makes rich". Is it because of honor? It

belongs to God, as it was said (1 Chronicles 29:12): “Both riches and honor come from You”. So, how could one adorn himself with the honor of God? And one who is proud of his wisdom surely knows that God “deprives of speech those who are trusted, and takes away the discernment of the elders”. Thus, we learn that everyone is the same before God, for with His anger He lowers the proud; and when He wishes, He raises the humble. Therefore, lower yourself, and God, blessed be He, will lift you.

Therefore, I will now explain to you how always to behave humbly. Speak gently at all times, with your head bowed, your eyes looking down to the ground and your heart up to heaven. Do not look at the face of the person to whom you are speaking. Consider everyone as greater than yourself. If he is wise or wealthy, you should respect him. And if he is poor and you are wealthier or wiser than him, consider yourself to be guiltier than him, and that he is more worthy than you, for when he sins it is through error, while you sin deliberately.

In all your deeds, words and thoughts, always regard yourself as standing before God, with His *Shechina* above you, for His glory fills the entire world. Speak with fear and awe, as a slave standing before his master. Act with shame in front of everyone. And when someone calls you, do not reply loudly, but gently, as one who stands before his master, God, blessed be He.

Always study the *Torah* carefully, so you will be able to fulfill its *Mitzvot*. When you arise from your studying, try to put into practice what you have studied. Examine your actions every morning and every evening, and in this way all your days will be days of repentance. Remove all worldly concerns from your heart during your prayers.

Prepare your heart before God, and think about what you are going to say before you say it. And if you will act in this manner in all your daily actions, you will not come to sin. In this way, everything you do will be proper, and your prayer will be pure, clear, clean, devout and acceptable to God, as it is written (Psalms 10:17): “You will prepare their heart, You will incline Your ear”. Read this letter at least once a week. Fulfill it, and follow the ways of God, blessed be He, so that you will succeed in all your ways and be worthy of the world to come that awaits the *Tzadikim*. Every day that you shall read it, heaven shall answer every desire of your heart.

3. Rabbi Isaac of Acre of blessed memory wrote the words of Rabbi Moshe of blessed memory, who heard them from his teacher Rabbi Joseph of Gikatilla: “The man who will amend his *Midot* – his ways and his deeds – the man who will seek perfect humility, the man who would rather be insulted than insult others, the man who hears insulting words and refrains from replying, the *Shechina* will rest upon him immediately, and he will not have to learn from other humans, for *Ruach Ha-kodesh* will teach him”.

4. I learned that in *Masechet Kalah* it is written that Abba Eliahu said: “The *Torah* is comprehensible only to those who are not impatient, and also I reveal Myself only before those who are not impatient. Blessed be the man who meetd and sits with a patient man, for he will surely gain a place in the world to come.

5. In the book *Brit Menucha*, in the First Road, it is written that Wisdom faces three different places: to the north; to the place of *Gevura*, where it conducts itself humbly and stands trembling before God. This place is called the place of fear, which is *Taberah* (תבערה). It is the

Name *Agila* (אגִּילָא), which is extracted from the *Torah*, a Name that performs deeds that are drawn in the line of fear without the need of purification. The second place that the wisdom faces is the place of humility, which is called the Name of *Menucha* (מנוחה, respite); it is the Name *Iehadriel Elohei Israel* (יהדריאל אלוהי ישראל). The third place is the place of joy, which is called *Maphrismiah* (מפרישמיה). Whoever wishes to gain wisdom should adhere to these three virtues: fear, humility and joy; for he should fear sin, be humble and be content with his share; and when he possesses these three virtues he will gain wisdom.

6. **The Mitboded** (מתבודד, one who secludes himself) said that he who wants to seclude himself in order to acquire some peace should follow these three rules: be content with his share, love to seclude himself, and keep himself far from power and fame. By following these three rules, one will acquire peace in his life time and more so after his death.

7. In the book of the *Chasidim*, it is said that the dreams of he who speaks only the truth will come true, as if they were prophecy.

8. **There** was a man who used to fast a good number of days, to practice charity and to marry off some orphan girls, but he also pursued power. He came to those who seclude themselves and said to the one who was considered the greatest of them: "Sir, will you be gracious and explain to me why, after performing all these good deeds, I still cannot prophesy and tell the future as you do"? The great man replied: "Take a bag full of nuts and figs, hang it over your neck, and go to the main street of the city, where the leaders of the community reside. And

gather some youngsters and tell them, 'whoever wants some nuts and figs should hit my neck and my cheek'. And after you repeat it many times come back to me, and I will teach you how to reach the truth". The man replied, "Sir, how can a distinguished man such as I carry out such a thing"? The great man said: "Do you consider this as a great trial? This is the easy road you have to take if you want your *Nefesh* to see the light of truth". The man stood up at once and walked away frustrated.

9. Rabbi Eliahu de Vidas of blessed memory, the author of *Reshit Chochma* (ראשית חוכמה, *The Beginning of Wisdom*), told me that his Rabbi, Moshe Cordovero of blessed memory, the author of *Pardes Rimonim* (פרדס רימונים, *The Garden of Pomegranates*), said that he who wishes to find an answer should accustom himself to holiness, purity and fear of sin, especially during the day in which he would like to receive an answer. At night, after he recites the prayer *Shma* on the bed, he should clear his mind and refrain entirely from any thoughts. Then, he should reflect and think about his question until he falls asleep. If he is alone in the house and no one wakes him, his question will be answered while he is asleep, but he should be careful that no one wakes him while he is asleep.

10. Rabbi Isaac of Acre of blessed memory wrote: "One of the conditions for asceticism and self seclusion is to keep away from any type of fault, malice and crime that expel the *Shechina* from the sinful *Nefesh*, since evil men will remain in the darkness, as they separate between their *Nefesh* and the light of the *Shechina*, whereas good men will share the brightness of the light of the *Shechina*".

The second Gate

[The required actions for the attainment]

The second Gate is the second path to attain the three types that were mentioned above [in the introduction of the second and third gates]. I will not present any act that requires invocation or reciting of Names, but only acts that require meditation and thought, or a prayer to God, blessed be His Name.

You already know that in order to attain *Ruach Ha-Kodesh* a man should be alone in the house, so that nothing would distract his mind. He should seclude himself in his thought; separate his body from his *Nefesh*, as if he removed his corporeal cloak and only his *Nefesh* remained; moreover, his attainment will grow, as he will remove from himself more and more matter. However, if he should feel a movement or hear a voice that disturbs his thought, or if he should think about some corporeal affairs, the thought of his *Nefesh* would be disconnected from the supernal and he would attain nothing, since the supernal sanctity does not rest upon a man who is connected to matter, even if he is connected as much as a hairbreadth. Therefore, the prophecy or *Ruach Ha-Kodesh* is called a deep sleep, or a dream, or a revelation. To conclude: even if a man is worthy of *Ruach Ha-Kodesh*, but he did not separate completely between his body and his *Nefesh*, the *Ruach* will not rest upon him, and this is the secret meaning of the verse (1 Samuel 10:5): "Company of prophets coming down from the high place with harp, tambourine, flute, and lyre before them, prophesying"; the sweetness of the music helped them to seclude themselves and the pleasing sound helped them to remove their corporeal cloak. Then, the musician stops playing, and the prophets remain connected

to the supernal and start prophesying. And this is the first condition.

The second condition is that man should remove all the causes that might interrupt his self-seclusion. And while the first condition refers only to corporeal things that might interrupt the self-seclusion, now we talk about the spiritual things that might interrupt the self-seclusion, such as the forces of impurity, which are drawn from the *Yetzer Ha-Ra* (evil inclination) of man; [these are] forces that grow stronger by the sins of man.

Therefore, he who wants to seclude himself should repent all his sins, and then he should be careful not to sin again. Then he should cleanse himself from the evil *Midot*, such as anger, sadness, impatience, idle talk, etc., which he possesses. And after that, he should cure the diseases of the *Nefesh*; sins and evil *Midot*, the impure spirits, should not be able to interrupt his connection with the upper [worlds]. Then, he should start removing matter, as was mentioned in the first condition, and perform the actions that maintain his connection with the upper [worlds], since I will explain, with the help of God, the explanations I found in the books and the explanations I received from those who seclude themselves. And indeed, the second condition deals with the removal of the impure spirits by repentance, and the removal of the evil *Midot* that we already explained in the first condition according to what I found in the books. Now, after I have taught you the two conditions, I will teach you a number of actions that enable the *Nefesh* of man to bind herself with the upper [worlds], after he managed to keep the two conditions.

1. **Meditate** alone in a house, wrapped in a prayer shawl. Sit and shut your eyes, and remove the corporeal as if your *Nefesh* has left your body and is ascending to heaven. After

removing the corporeal, recite one *Mishnah*, any *Mishnah* you wish, many times consecutively, as quickly as you can, with clear pronunciation, without skipping one word. Intend to bind your *Nefesh* with the *Nefesh* of the *Tanna* who is mentioned in this *Mishnah*. Do this by intending that your mouth is a vessel that brings forth the letters of the words of this *Mishnah*, and that the voice that comes out of your mouth is the sparks of your inner *Nefesh*, which are coming out and reciting this *Mishnah*. In this way, your *Nefesh* will become a chariot that contains the *Nefesh* of the *Tanna* who is the master of that *Mishnah*. His *Nefesh* will then clothe itself within your *Nefesh*. At a certain point in the process of reciting the words of the *Mishnah*, you may feel overcome by exhaustion; if you are worthy, the *Nefesh* of this *Tanna* may then come to reside in your mouth. This will happen while you are reciting the *Mishnah*. As you recite, he will begin to speak with your mouth and wish you *Shalom* (Peace). He will answer every question that comes into your thought to ask him. He will speak with your mouth. Your ears will hear his words, for you will not be speaking from yourself. Rather, he will be speaking through you. This is the hidden meaning of the verse (2 Samuel 23:2): "The Spirit of God speaks by me, his word is upon my tongue".

But if you are not yet worthy of this great level, you might attain *Ruach Ha-Kodesh* in a different way; as you recite the *Mishnah*, you will become weary and thus, unintentionally, stop reciting. And as you will drowse, half awake half asleep, your question will be answered, by allusion or clearly, depending on your preparation. However, if you will not attain *Ruach Ha-Kodesh* by one of these two techniques, you should know that you are not worthy yet, or that you were not able to remove well enough the corporeal matter.

2. He should purify and sanctify his body by removing all impurities. He should wash off his hands any type of robbery, theft and bribe, as it is written (Psalms 24:3-4): "Who shall ascend the hill of the Lord? And who shall stand in his holy place? He who has clean hands and a pure heart". He should be pure and honest, as it is written (Psalms 24:4): "And a pure heart"; then (Psalms 24:5), "He will receive blessing from God", blessing that is the prophecy, as it is written (Numbers 23:7): "And he took up his parable, and said". His *Ruach* will cleave to the upper [worlds] and it will draw the fountain downwards. First, he should meditate upon the *Mitzvot* in the known ways, and then he should meditate upon them a bit more in the hidden ways. Then, he should study the *Torah*, maintain the *Mitzvot*, keep away from idle talk, perform a ritual bath, wear white clothes, stay in a clean place far from any kind of impurity, keep far from the dead and from the cemetery, keep away from grief, moan and sadness, rejoice and remove the corporeal matter, and ascend in his mind from firmament to firmament, until he arrives to the seventh firmament, which is called *Aravot* (ערבות). There he will see a great white parchment on which the Name of *Havaia* "ה" (הוי"ה) is written in rough Assyrian letters; and every letter will be big as a mountain, and white as the snow. Then, he should connect (חיבור) the letters, *Yod* (י"ד) and *He* (ה"א), *He* and *Yod*, *Vav* (ו"ו) and *He*, and *He* and *Vav*. Or, he could connect the letters *Yod* and *He*, *He* and *Yod*, *Vav* and the first *He*, the first *He* and *Vav*, *Vav* and the last *He*, and the last *He* and *Yod* [maybe it should be *Vav*].

3. *Meditate* (התבודד) alone in a house and shut your eyes. It is better if you wrap yourself in a prayer shawl and phylacteries. After you clear your mind completely,

compose in your mind a word in all the possible *Tzerufim*, choose any word you wish, for it is not important which word you compose. For example: ארץ (earth), רצא, אצר, רא, צאר, צרא. Do the same with any word that you choose, as long as you follow the known rules of the *Tzeruf* [see *Pardes Rimmonim*, the Gate of the *Tzeruf*]. Then, remove the matter and the corporeal, as if your *Nefesh* has left your body and is ascending and wearing the six *Tzerufim* that were mentioned. She ascends from firmament to firmament, until she reaches the seventh firmament, which is called *Aravot* (ערבות). There, above the firmament of *Aravot*, you will see a great parchment, white as snow, on which the letters of the mentioned *Tzerufim* are written in Assyrian letters in a white fire color, and each letter is big as a mountain or a hill. Then, your thought will present your question to the *Tzerufim*, and they will answer your question either by putting their *Ruach* in your mouth or as a dream while you drowse, as was mentioned in paragraph 1.

4. Now I will present a summary of a text I found, which is similar to what was mentioned in paragraph 1: "Who is this that engaged his heart to draw near unto me, etc.". And when I, the young, saw (etc.) the shortcoming of our time, in which no one reads and studies this marvellous wisdom, I therefore set my face like a flint, and I surveyed the man clothed in linen, etc.; I ran quickly toward my teacher and Rabbi; I bowed myself with my face to the earth (etc.), according to the practice of *Kabbalah*, as I received it mouth to mouth. O God of my righteousness, answer me when I call. Amen.

The mystics know that the wisdom of *Kabbalah* was used already by many, and I already saw many books that were written about the secrets of the *Torah*, etc. . However, the

practical aspect of *Kabbalah* was hidden, and only a small number of people were taught, mouth to mouth. And I wished to study this wisdom, and so I implored my teacher and Rabbi, etc. . I said, my friend, when you want to put into practice the *Kabbalah*, you should follow the following steps: first, you should gain knowledge of the ten *Sefirot* and all that they contain; then you should learn from the books the words and Names that are unique to each *Sefira*. Take the words one by one, starting with the word of the first *Sefira*, and start rotating (גלגול) the letters as it is written in *Sefer Yetzirah*. Each word composed of three letters produces six houses; four-lettered words produce twenty four houses, etc.; for example, if the first *Sefira* is called א"י (Ani), you will compose א"י, א"י, א"י, א"י, א"י, א"י, and continue doing the same with every word, until you finish the ten *Sefirot*. Then, write each *Gilgul* in its proper stair, for this is what we call the secrets of the stairs. Be careful not to err as you reverse the *Tzirufim* (צירופים), for a mistake will cause a great prattle and a physical exertion. And you, my friend, should learn the secret of the *Nikudim* (נקודים) that set the word in motion. The word is compared to the matter, and the *Nikud* is compared to the shape, as it is explained in the path of the *Nikud*. And when you wish to punctuate the *Tzerufim*, you should punctuate them according to the *Nikud* of the word, as you can find above (the author Chaim said: I forgot to explain this subject in this book; therefore, you should look for the explanation somewhere else). And if it were not for the effort, I would have written most of them according to the known Name of the *Sefirot*. Moreover, you might find other words reversed as well according to the way of *Tzeruf*, since if a great number of *Tzerufim* will not help, it definitely will not harm. And when you complete the *Gilgulim* and *Tzerufim* that were mentioned, and you wish

to employ them in some deeds, look to the upper [worlds] and the lower [worlds], and you will be able to understand the *Sefirot* and their meaning.

On the first of the month, any month you chose, fast, perform a ritual bath, and purify your thought. Draw to your thought a psalm and some verses of hymns, and recite them, so that heaven will answer you. And while you recite the psalms think of the words in their various *Gilgulim* and of their correct pronunciation, drawing from the upper ones to the lower ones.

At night, before going to bed, recite "May God's Will...", thinking about one of the words of the prayer. Aim your thought to the *Sefira* from which this word is drawn; and then, mention your request, whether you wish to learn the meaning of a dream, to know the future, or any other thing you wish to accomplish. However, beware not to eat during this night, and after the fast, anything that contains the meat of animals.

I also learned that at the first of the month the moon is starting to grow, and that at this moment the upper forces bestow somewhat on the lower forces. And you, my brother, read what I taught you three times, and you will notice and know that it requires profound secrets that your predecessors did not possess. Then, you will understand the difference between the God of Abraham and the God of Nahor. Moreover, you should know that this is not our doing, for we also attained it by hard work. And when you delve into it you will learn the Names of the stairs, their punctuation, and the way in which they can be used. And I swear you, my brother, that this secret is for you only. This is all I found.

5. In the book *Meirat Einayim* (of clarification) it is written: "And I, the young Isaac Ben Samuel of Akko, say: 'He who wishes to learn how to tie his *Nefesh* to the upper [worlds], and how to bind his thought to the Most High God; he who wishes to acquire, with the help of this constant and unstoppable thought, a place in the world to come, and he who wishes to have God, blessed be He, always beside him, in this world and in the world to come; he should place before the eyes of his mind and thought the letters of the special Name, blessed be He, as if they were written before him in a book in Assyrian letters. Each letter will look infinitely big, meaning that when the letters of the special Name are placed before your eyes, the eyes of your mind will see them, whereas the thought of your mind and of your heart will see the infinite'. All together, the looking and the thought together for this, is the secret of the real cleaving, which is mentioned in the *Torah*: (Deuteronomy 30:20) "And cleaving to him"; (Deuteronomy 10:20) "And cleave to him"; (Deuteronomy 4:4) "And you who held fast to the Lord". For as long as the *Nefesh* of a man cleaves to Him, blessed be He, in this way, there shall no evil befall him; his spiritual and physical actions will always be correct, and he will not be susceptible to fate. For as long as he cleaves to the Name, blessed be He, the fate will have no influence upon him, but he will control it. And in honor of the Name, blessed be He, he should be careful that the bonding place is clean, and that it is not one of the filthy entrances; that his hands are clean and far from any idolatry.

And I heard from a God fearing sage, who saw and served the *Chasid* Rabbi Isaac Ben Abraham Ben David (הראב"ד), that this *Chasid* – who never saw a thing with the eyes of his flash, for he was blind – used to say to the

disciple who accompanied him to walk as fast as he could when they arrived at a place of idolatry. And I think he did it in honor of the Name, blessed be He, to whom his thought cleaved. For the *Ruach* of impurity dwells in a place of idolatry, and it is not proper that an absolute holy thought be contemplated in an absolute impure place. Therefore, he wished to pass this place as fast as possible, so that he would be able to return to his thought.

If you wonder why our thoughts cleave to this Name more than to the other Names, it is because this Name is the Cause of Causes and the Reason of Reasons, for He contains everything: from *Keter* (Crown) to *Atara* (עטרה, Crown, Diadem), from *Ein Sof* (infinite) to *Ein Sof*. This Name is the cause of the entire creation, from *Keter* to the smallest mosquito, blessed be the Name of His glorious Kingdom for all eternity. The sweet psalmist of Israel said about this Name (Psalms 16:8): “I have set the Lord always before me: because he is at my right hand, I shall not be moved”. The words “before me” suggest that his eyes and his heart were always directed to the Name as if it were written before them. And by saying “at my right hand” he means a Benjaminite (Esther 2:5), as well as on his right hand where the *Gedulah* (גדול"ה, greatness) is placed (for as you know *Gedulah* is the main source); and the special Name is [an allusion] to *Tiferet*, which receives mostly from the *Gedulah*. And this is the meaning of the verse, “I have set the Lord always before me”, for He is always at my right hand, which is called *Gedulah*, and by setting Him always before me I shall never be moved, and fate have no control upon me.

Rabbi Todros Halevi (טודרוס הלוי) of blessed memory explained in his book *Otzar Ha-Kavod* (אוצר הכבוד, The Treasure of Honor) that the verse “A man should enter as

much as two doorways before praying” means that from his standing place he should pass through two doorways, *Gedulah* and *Gevura*, and enter *Bina*, to which he should aim his thought and pray. Moreover, his “standing place” is *Tiferet*, to which his thought is [always] connected, since the Name of *HVYH* (הוי"ה) is *Tiferet*, which is equal according to *Gematria* to the word *Makom* (מקום, place), and of which it is written in the *Haggadah* [of Passover]: “Blessed is the Place” (*HaMakom*, meaning God).

After a man masters the secret of *Hitdabkut* (התדבקות, cleaving to God), he can master the secret of *Hishtavut* (השתוות, equanimity), and if he master the secret of *Hishtavut* he can master the secret of *Hitbodedut* (התבודדות, isolation). And since he mastered the secret of *Hitbodedut*, he can attain *Ruach Ha-Kodesh* and then Prophecy (נבואה, *Nevua*), meaning that he will be able to tell the future.

Rabbi Avner, of blessed memory, told me the following story regarding the secret of *Hishtavut*: “A wise man came to one of the *Mitbodedim* (מתבודדים, those who seclude themselves) and asked him to accept him as a *Mitboded*, the *Mitboded* said to him: ‘Blessed be you to God, my son, since you mean good, but please tell me, did you master the secret of *Hishtavut*?’. He told him: ‘Rabbi, can you explain your words?’. He replied, ‘If one person respects you and another despises you, do you treat them equally?’. He told him: ‘No Sir, for I am pleased and content when I am being respected, and sad when I am being despised; however, I do not take vengeance, nor bear any grudge’. The *Mitboded* told him: ‘Go in peace, my son, for as long as you do not master the secret of *Hishtavut*, as long as your *Nefesh* feels the respect of those who respect you and the despising of those who despise you, you are not ready

to connect your thought to the highest one; thus, you are not ready to the *Hitbodedut*. Go and subdue your heart, until you reach a true subjugation, until you master the secret of the *Hishtavut*, and then, you might be able to seclude yourself”.

The secret of *Hishtavut* is the consequence of the thought of *Hitdabkut* (cleaving) to God, blessed be He, for when a man's thought cleaves to God, blessed be He, he is indifferent to praise or blame, and he does not heed omens, soothsayers and diviners.

When God, blessed be He, was with Saul, and the thought of Saul cleaved to God, blessed be He, he (1 Samuel 28:3) “Put the mediums and the wizards out of the land” and held his peace when some worthless fellows despised him as he was enthroned (1 Samuel 10:27); but when God turned away from him, he became a different man and went to ask for the woman who is a medium (1 Samuel 28:7); and he got angry with the righteous Priests who never sinned against him, and he even shed their innocent blood (1 Samuel 22:16).

So also Balaam, who was at first a diviner, but when he came to bless Israel the *Shechina* rested upon him and he wore *Ruach Ha-kodesh*. His thought cleaved to God, blessed be He, and “he did not go, as in other times, to look for omens” (Numbers 24:1).

Then, in order to attain *Hitdabkut* (cleaving) to God, blessed be He, one should demonstrate submissiveness by maintaining the *Mitzvot* and by becoming humble; his eyes should lower and his heart lift.

6. The secret of *Hitdabkut* and *Kavvanah Shlemah* (הכוונה השלמה, full intention) is that when you pray or read hymns in order to draw upon you the sanctity of

Ruach Ha-Kodesh you should always see yourself as a *Nefesh* without a body. And the mystic, who secludes himself in order to attain *Ruach Ha-Kodesh* as we mentioned before, ought to consider any attainment that he attains and any light that he sees at the beginning of his *Hitbodedut* as darkness and shade of the impure. This is how it is at any rate at the beginning of *Hitbodedut*, because of the screens and of the iniquities that separate men from God, unless one is a complete *Tzadik*. However, abroad, even a complete *Tzadik* with no screens of iniquity will remain separated at first from the holy, divine, and true attainment, because of the screens of impurity of the overseen land and because of the iniquity of the Diaspora. Thus, when one notices that he attained a bit, he should seclude himself even more, and when he attains even more, he should consider this attainment as well as a *Ruach* of impurity. And he should continue this way until he notices that a *Ruach* of purity speaks from his mouth, against his will, words of wisdom, *Torah*, piety, purity and holiness. Then, he should push himself further and draw upon himself repeatedly the *Ruach Ha-Kodesh*, until he is exhausted and on the verge of fainting. And when he is on the verge of fainting, he should recite with devotion the following request: “Master of all the worlds, it is well known in front of the throne of Your glory that I do not do it for my own glory, but for the glory of Your Name, and for the glory of the sanctity of the *Yichud* (יחוד, unification) of Your essence, in order to know You and serve You, to bless in Your Name and to minister unto You. As David, Your servant and the anointed of Your vindication, said to Salomon his son (Chronicles 28:9): ‘And you, Solomon my son, know the God of your father, and serve him’. Reveal Yourself to me and help me, I am Your servant, the son of Your handmaid; make me strong and of good courage.

Lighten my eyes, lest I sleep the sleep of death; hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and put a new and right *Ruach* within me; restore to me the joy of Your salvation, and uphold me with a willing *Ruach*, so far". And he should continue to draw, until he truly sees and knows that the *Ruach* is engraved in him and that a real connection was made as an established covenant. For this is the meaning of the verse (Genesis 17:19), "I will establish my covenant with him", and the meaning of all the other covenants that were established between God and the patriarchs.

7. In the book *Ma'arechet Haelohut* (מערכת האלהות, The Divine System) (Gate of Man, chapter 10) it is written: and now that you know the structure of man's form you are able to know whether you learned the real image of prophecy that is visible to the prophets. And our Rabbis of blessed memory called this vision *Shiur Koma* (שיעור קומה, The Measurement of Height), etc.; and it is the secret of he who knows the measurement of the Creature etc.; as it is written (Genesis 1:26), "Let us make man in our image, after our likeness", and regarding the image it is written (Hosea 12:11), "And by means of the prophets have I used similitudes". Rabbi Isaac explained that "image" (תמונה=501) in *Gematria* equals "pace of man" (פרצוף אדם=501). I also learned that Rabbi Eliezer of Germiza wrote, "As it is said (Deuteronomy 4:12), 'You heard the sound of words, but saw no form; there was only a voice'". In addition, in order to understand the customary idea regarding the image, one should check the subject of corporeity in the *Torah* of God, blessed be He, and especially look into the subject of passing and standing, as it is written (see Exodus 34:5-6), "And the Lord passed by before him and stood with him there", and all the other

verbs of movements, etc. . And from my explanation of the human form the mystic can learn, for when a man is a complete *Tzadik* he is worthy of prophecy, and he should live forever, for a kind finds its kindred kind and awaken, etc. .

In the commentary of Rabbi Yehuda Chayat it is written that this *Kabbalah* depends on two foundations; the first is that the form of the Name is called *Atara* (עטרה, Crown, Diadem), for it is a mirror that receives from all the mirrors that set on it. Thus, it contains seven palaces (היכלות), a palace for every *Midda* (מדה, ethical attribute); and no man ever ascended higher than this, for every prophet ascends to the palace that fits his *Midda*. And our Rabbi Moses ascended them all and reached the palace of the *Ratzon* (רצון, Will), as it is written (Numbers 12:8), "And he beholds the form of the Lord", for no palace was hidden from him. And as a man sees his own form in a mirror (אספקלריא), in the mirror that is called the Form of God, every man attains his *Midda* in its proper palace, each man according to his level of attainment. Some men see through one screen, while others see through two and even three screens; the rule is that the number of screens increases as the level of attainment decreases. Because he who is helped by his *Nefesh* and he whose inner senses are pure needs only a small number of screens in order to look at the shining mirror that resembles the burning sun. Whereas, he who has the eyes of a bat needs a great number of screens in order to see in that light. His eye sight will not reveal more than this, and if he does not have many screens when he watches the great light, he will become blind. And our Rabbi Moses, may he rest in peace, did not need a screen, as it is written (Numbers 12:8): "And he beholds the form of the Lord". Moreover, it seems

that these two types of prophecy were suggested by the Prophet Hosea, may he rest in peace, who said (Hosea 12:11), "I spoke by the prophets; it was I who multiplied visions, etc.", for the word "by" [על, in the Hebrew text] – which actually means "with" [עם] – the prophets, indicates the first type of prophecy that is the superior type of prophecy, which is called the Mirror of Light. Only Moses, the Rabbi of all prophets, attained this type of prophecy, as it is written (Exodus 33:11), "Thus the Lord used to speak to Moses face to face, etc.", and (Numbers 12:8) "With him I speak mouth to mouth, clearly, and not in dark speech". Whereas the second type of prophecy is characterized by riddles, parables and visions; thus, if a prophet did not attain much, the number of riddles and visions in his prophecy was bigger due to the large number of necessary screens, as I already explained. This is what the prophet insinuated when he said, "It was I who multiplied visions". This is a "Mirror without Light" as we can learn from the word "vision", as it is written (Isaiah 21:2), "A stern vision is told to me". It is also said regarding Abraham before his circumcision, that (Genesis 15:1) "The word of God came to Abram in a vision". As for the verse (Hosea 12:11), "And by means (יד, hand) of the prophets have I used similitudes", it means that the number of screens and the quantity of riddles and visions in the prophecies is determined by the means, force and ability of every prophet, whereas the word hand [means] is derived from the verse (Leviticus 25:28), "But if he has not sufficient means etc."

The second foundation: the Name that contains *Atzilut* is *Adam* (man, human), and it is the essence of the *Merkava*. The lower man is a throne to the supernal man, whose organs, which are the divine forces, are an allegory of the

supernal spiritual organs. It is not written futilely (Genesis 1:26), "Let us make man in our image, after our likeness", since this image is the image of the spiritual supernal man, while the prophet is the corporeal body that during prophecy reaches almost the spiritual level. During prophecy, the prophet almost loses his external senses, and he sees an image of a man as if he sees himself in a glass mirror. However, not every man gets to see the same image, for the image is determined by the spiritual organ from which the *Neshamah* of the prophet was emanated. And our Rabbi Moses, may he rest in peace, saw all the organs of the image, as it is written (Numbers 12:8), "And he beholds the form of God".

Moreover, in the book of Rabbi Menachem of Recanati it is written: observe the great secret regarding the saying of our Rabbis of blessed memory (Baba Bathra 17), "The patriarch died by a kiss". For when the *Chasidim* (pious ones) who seclude themselves and engage themselves in the supernal secrets saw the things, thanks to their imaging power of thought, it is as if they are carved before their eyes; and when they connect their *Nefesh* to the supernal *Nefesh*, the things multiply and reveal themselves before them, as a man who opens a pool of water and the water spreads to all the directions – for the connected thought is the source, the pool and the unstoppable spring. Therefore, he who connects his thought to an evil passing thought is committing a great sin, as our Rabbis of blessed memory said that (Yomah 29) "Contemplating a sin is graver than the sin itself". Our Rabbis of blessed memory said: Ben Azay was studying, while the fire was blazing around him etc.; Rabbi Akiva, who came to see him, said: "Ben Azay, wherein does this day differ from others? I heard that you sit and study while the fire blazes around you, etc.; I thought, maybe the *Merkava* descends into my room". Ben

Azay replied, "The words of the *Torah* are comparable to fire, as it is written (Jeremiah 23:29), 'Is not my word like fire', and as I sit and study the things descend and rejoice before me". For when his *Nefesh* was connected to the supernal *Nefesh*, the terrible things were engraved on his heart, and he described them as if someone puts these words into his mouth. And while his thought was connected to *Atzilut*, *Atzilut* emanated upon him, and the things multiplied, and because of the joy they revealed themselves before him. Therefore, it is said that (Shabbat 30) "the *Shechina* rests upon man neither through gloom nor through sloth, etc., except through a matter of joy etc."

You should know that the thought spreads and ascends to its place of origin; and when it reaches it, it stops, for it cannot ascend any further. This resembles a spring that flows from a mountain; if you dig underneath it, in order to prevent the water from spreading, the water will rise to the place of its origin, but no further. Thus, he who forces his thought will harm himself or by confusing his mind and destroying his body, or by forcing his thought to reach a place it cannot reach; his *Nefesh* will disconnect itself and will ascend and return to its root. Therefore, our Rabbis of blessed memory said (Hagiga 13), "Into the things that are hidden from thee inquire thou not". Therefore, the first *Chasidim* elevated their thought to their place of origin, and the prophet secluded himself, aimed his heart and connected his thought to the upper worlds; and according to his level of devotion, he could prophesy the future. Hence it is written (Deuteronomy 10:20), "You shall serve him and cleave to him", (Deuteronomy 13:4) "And cleave to him".

8. On the subject of prophecy that the wise philosophers wrote, it is not unusual that a man sees visions while he is

awake, visions that resemble the visions of dreams. These visions can be attained through the annulment of the feeling by imagining the letters of the Tetragrammaton. At times, he will hear, thanks to his sense of hearing and his hearing organs, a voice, a wind, a speech, a thunder, and a noise. He will see in his mind with all his seeing organs; he will smell with all his smelling organs; he will taste with all his tasting organs, and he will touch with all his touching organs. And so he will walk and float in the air as long as the holy letters stay before his eyes and he remains clothed in His colors. And this is called the deep sleep of prophecy. Nevertheless, when the appearances of the glory of God leave him, all the visions of prophecy will leave him as well.

9. In his book *Shaar Haggmul* (שער הגמול, Gate of Reward), Rabbi Moshe Ben Nachman [Nachmanides] of blessed memory wrote, "Our Rabbis of blessed memory said, 'In the future the Holy One, blessed be He, will make a ring of the righteous, and He will sit among them in the Garden of Eden'", (Taanit 31) and this pleasure and this reward will come to pass at the time of resurrection. And the *Shechina* is seen as if it points its finger out of the ring, which the attainment of the stairs and the pleasure of solitude derived from physical happiness. This means that the people of that world will attain the stair of our Rabbi Moses, may he rest in peace, whose *Nefesh* was loftier than his body, for all his physical forces were annulled. Therefore, he wore at all times *Ruach Ha-Kodesh*, as if his eyesight and his hearing were of the *Nefesh* and not of his physical organs, as it sometimes happens to the prophets whose bodies are annulled and whose *Nefesh* spreads through the forces that *Ruach Ha-Kodesh* emanated on them. And the *Nefesh* will see itself as Michael or Gabriel sees. This is the real eyesight and the correct hearing.

Moreover, the philosophers, who set the *Torah* as naught, do not have real arguments that contradict our beliefs according to which [Gabriel] has an eyesight, or sense of hearing, which is called an attainment that he receives from Michael. Furthermore, our Rabbis of blessed memory said that the *Neshamot* converse with one another (Berachot 18). It does not mean that they use words; nonetheless, there is communication and attainment among them. (However, we deviated from our subject, and thus we touched the secrets of prophecy and the particular way by which angels see”).

10. In his commentary to *Parashat Vayira* (פרשת וירא), Rabbi Moshe Ben Nachman of blessed memory wrote: “It is true that all that was written on the subject of angels’ eyesight, or the angels’ articulation, refers to imagination or dream, for angels do not possess physical senses. Indeed, seeing or hearing an angel is not considered as real prophecy, for he who sees an angel or hears an angel is not a prophet, etc.; this kind of vision is called *Gilui Einayim* (גילוי עינים) [a vision of something that, generally speaking, only a limited number of people were permitted to see]. But instead of mentioning angels, men are mentioned, as it is written (Genesis 18:2), ‘And behold, three men stood in front of him’. This cannot be considered even as a vision, for it is called by those who recognize the garments of the angels ‘the honor that was created as the angels’. And this type of vision can be attained by people who have a pure *Nefesh* as the *Chasidim* and the sons of the prophets, even by their physical senses”.

In his commentary to *Parashat Balak* (פרשת בלק) he wrote: “The angels of God, who are called separated minds, cannot be seen by the sense of sight, for they are not physical beings that our eyes can perceive. Therefore,

the prophets or men, such as Daniel, upon whom *Ruach Hakodesh* rested, see them as a vision in their *Nefesh* of intellect when they reach the level of prophecy or the lower level of *Ruach Ha-Kodesh*”.

In his commentary to *Parashat Re'eh* (פרשת ראה) he wrote (Deuteronomy 13:2), “If a prophet arises among you”, it is possible that the verse suggests that it is true that the *Nefeshot* of a few men contain a prophetic power to know the future. However, man does not really know how he acquired this power, but he secludes himself, and a *Ruach* that enters him reveals the future to him. And the philosophers call this man *Kahi"n* (כה"ן, soothsayer, seer), and they cannot figure the cause of this power, but this was demonstrated before the eyes of witnesses. Maybe the secluded *Nefesh* connects itself to the separated mind and sets itself on it, and that man will be called a prophet.

11. The secret of prophecy: First, he sees the visible things, and as his strength grows, he learns their origin. He ties his *Ruach* to the upper worlds and draws the spring downwards. First, he thinks about the significance of the revealed things; then, little by little, he thinks about the secret things for which a white glass is necessary in order to overpower the foul material that impedes the attainment. The secret of the visionary (חזוה, *Choze*) is the increasing strength of the north; the secret of the seer (צופה, *Tzofe*) is the increasing strength of the south; and the secret of the soothsayer (רואה, *Roeh*) is the increasing strength of the middle ether; and they are all called prophets, for their prophecy is the fruit of the lips, and thanks to the *Ruach* that rests upon them, they predict the future of the world. Since prophecy requires a vessel (כלי) and something that fills this vessel, we are talking about two *Ruchot*. At times, while the *Nefesh* is dreaming, it sees visions, dreams, and

sights; it hears voices with the power of the thought, which is hidden in the dreaming *Nefesh*. This type of prophecy is given at times to the insane fools who are not aware of the wisdom, for it was achieved by the strength of their dreaming *Nefesh*. Whereas sometimes, the wise ones who attempt to look into the origin of prophecy do not have sufficient wisdom to end their inquiry, and a heavenly *Ruach* rests upon them and reveals to them truth and the origin of prophecy. However, he who cannot distinguish between true and false might be deceived by another *Ruach*, as in the story of *Ruach* of Navot, which is mentioned in the book of Kings (1 Kings 22:23). On the other hand, there is a true prophecy that the prophet refuses to accept, as in the case of the prophecy (Jonah 3:4), "And Nineveh shall be overthrown". The wise mystic should purify his body, sanctify it, and clean his hands, as it is written (Psalms 24:4), "He who has clean hands" cleanses his heart and makes his inside as his outside; as it is written (Psalms 24:4), "And a pure heart". Then, he can carry the secret of prophecy, which is a blessing, as it is written (Genesis 43:34), "Portions were taken to them, but Benjamin's portion was five times as much as any of theirs". Moreover, he will have a portion of Jerusalem, which is called (Isaiah 22:1) "The burden of the valley of vision", and this burden is similar to (Malachi 1:1) "The burden of the word of God".

12. "*Shaar Hakavvanah*" *L'mekubalim Rishonim* ("Gate of Intention" according to the Ancient Kabbalists): Any man who sets his mind entirely on one subject will regain the essence of things. Therefore, if you pray or if you wish to aim your thought in the correct way, you should imagine yourself to be a light, and that all your surroundings from every corner and direction are lights. In the center, imagine yourself standing between a throne covered by the light of

Nogah (נוג"ה, splendor) and a throne covered by the light of *Tov* (טו"ב, Good). Now, if you want to take revenge, turn to the light of *Nogah*, but if you want to demonstrate mercy, turn to the light of *Tov*. And as you face Him, *Hod*, which is the Light of *Bahir* (בה"ר, bright) is on His right; *Hadar* (הד"ר, majesty, glory), which is the Light of *Mazhir* (מזה"ר, shining), is on His left; between and above them is the Light of *Kavod* (כבוד, honor), and around Him is the light of *Chaim* (חי"ם, life). And Above it, is *Keter*, the light of the *Machtir* (מכת"ר, one who crowns) that crowns those who seek knowledge, illuminates the roads of imagination, makes the visions shine; and out of the completeness of His honor He gives grace, blessing, life, peace and wealth to those who guard the unity of God; on the other hand He ignores and reproofs those who deviate from the path of this light. He who seeks the true path should direct his thought and cleave to the will (רצון, *Razon*), which is derived from the immeasurable power of his dream. For the growing strength of the *Kavvanah* (כוונה, concentration of thought, intention, purpose) – unhindered by thought or desire – drawing power by its will, will by its wisdom, imagination by its thought, strength by its reason and courage by its devotion, will allow one to accomplish any deed and action according to his intention and will. He will learn how to seclude the restricted thoughts and their will from the essence, and his power of *Kavvanah* will be greater than theirs. He will think deeply in order to destroy the distorted path and renew it according to his will and intention. Thanks to the power of his *Kavvanah*, he will be their superior, for his *Kavvanah* is derived from the glory of the wholeness of His superior light, which has no image, no resemblance, no measure,

no dimension, no size, no border, inestimability, incommensurability, no number, and infiniteness.

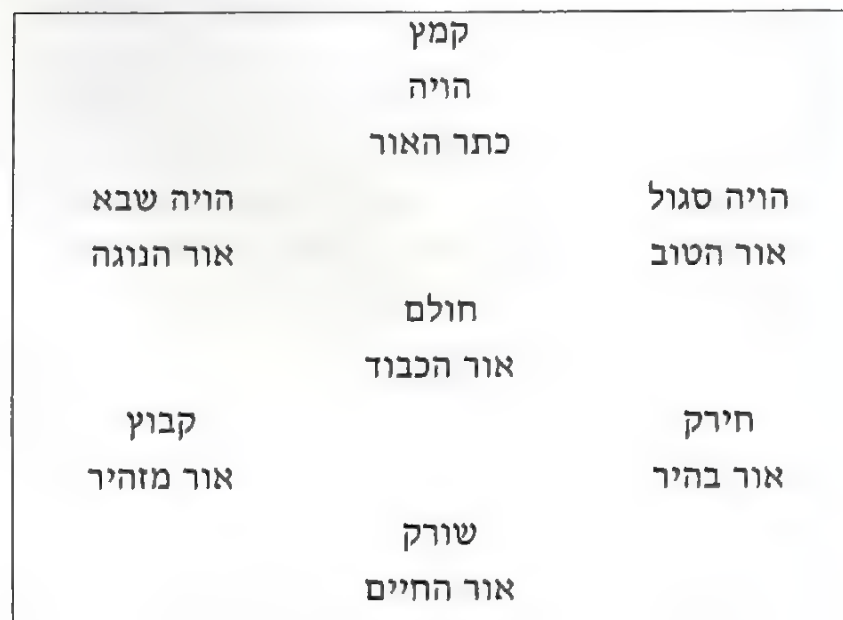
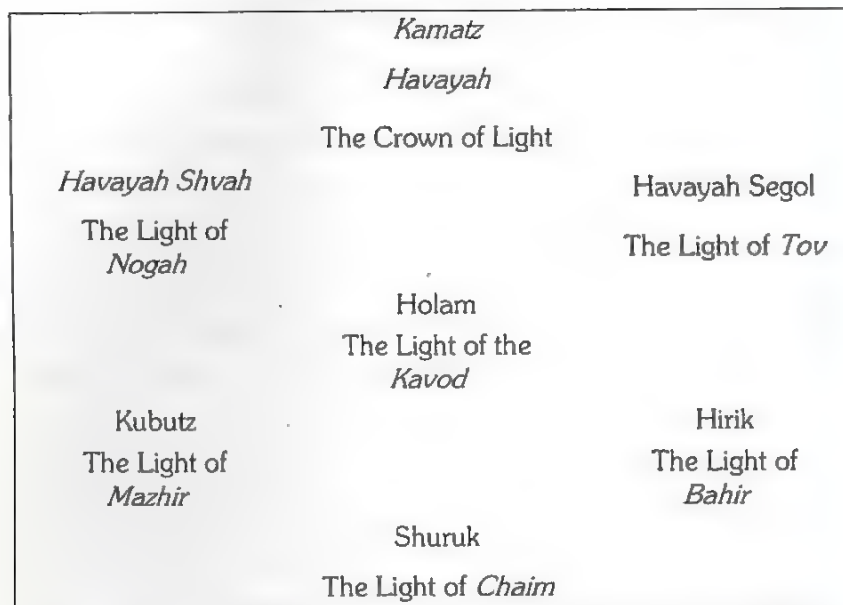
Therefore, he who ascends by the power of his *Kavvanah* from one thing to another, until he reaches the infinite, should conduct his *Kavvanah* in the appropriate way concerning His wholeness. In this way, not only does his will wear the supernal will, but also the supernal will wears his will, for the supernal abundance descends only when a man approaches the supreme will carefully. Concerning the supernal will, which wears the will of lust in order to fill the lower will, abundance flows from the supernal will when the two are united. However, the filling of the lower will is not performed only for its own sake, for when it draws closer and when it puts on desire and will, in order to discover the hidden and the mysterious resemblance, the supernal will approaches it and adds courage to its strength and desire to its thought; thus, he can accomplish anything, even the things that his *Nefesh* desires, but the supernal will has no share in them. As it is written (Proverbs 11:27), "He who diligently seeks good seeks favor", for as his will cleaves in the proper way to the supernal will, it is being clothed in desire. He will draw the will of any subject he may master by the strength of his *Kavvanah*. He will draw the abundance of the *Machtir* (מכתי"ר, one who crowns) of the hidden desires and *Hava'iot* (הווי"ות) by the *Ruach* of *Chochma*, by the *Ruach* of *Bina*, and by the courage of *Daat*. And as he puts on the *Ruach*, it explains his *Kavvanah* and gives a sign by his actions; he draws the abundance from power to power, and from reason to reason, until he is able to accomplish his deeds according to his will. This is why the men of old used to wait for an hour before their prayer, in order to remove all other thoughts, to set the ways of the *Kavvanah* and the power of

conduct. Then, they used to pray for one hour, one hour in which they pronounced the *Kavvanah*, and then, one hour after, [they performed] their prayer, in which they thought how the pronounced power of the *Kavvanah* would affect their visible deeds. And since they are *Chasidim* (חסידים, pious ones), their *Torah* is performed (preserved) and their work is done (blessed). (Berachot 32:2) This is one of the ways of prophecy, for he who follows this path will ascend to the level of prophecy. In this way, the *Kavannah* is complete. Thus, he who uses this path should fix in his mind a complete thing, and pronounce perfectly each word that leaves his mouth, which includes *Esh* (א"ש, fire), *Avir* (אוי"ר, air, ether), and *Maim* (מ"ם, water) in the hidden meaning of *Kol* (קו"ל, voice), *Ruach* (רו"ח, wind, spirit), and *Dibur* (דב"ר, speak). He should pronounce them in a complete unification, forming with his mouth the shape of every letter; and then, he will be with the King, Lord of the Hosts (צבאות, *Tzevaot*), and he will regain the essence.

This is the correct way: he who wishes to do nothing, prayer or blessing, should picture himself as a light, and around this light he should picture a throne of light on which he should picture the known lights set in order. Next, he should concentrate and ascend in his thought from *Midda* (מדה, ethical attribute) to *Midda*, from below to above, according to their *Atzilut*, until he reaches the *En Sof* (אין סוף, Infinite). He should strengthen the *Kavvanah* in his thought, as if he and the origin of things are one and their essence is one. Next, he impresses the origin in his strong *Kavvanah* in order to ascend to his essence, for when his will unites with the thought and when it wears it, the abundance will be drawn strongly and willingly to bring about his *Kavvanah*. All according to the explanation of his words and the sign of his actions, as long as no other

contemplation and thought is mixed. Then, he will draw from *Midda* to *Midda* through their *Atzilut* up to the *En Sof*. He will set it in its proper place to mercy, in pleading prayers, and in the other *Middot*, from *En Sof* to *En Sof*, and then, his thought will be carried out. Moreover, when he will commence praying and pleading for mercy, as we already mentioned above, from *En Sof* to *En Sof*, he should aim his thought to draw from the place of the fountain, for the prayer is the expression of the drawing of abundance: it is the blessing that is dispatched undoubtedly as an emissary to the *Atzilut*. Next, he should aim his thought to the form of the letters of the *Havayah* and their *Nekudot* (dots, vocal signs), which passed secretly from generation to generation. First, he should concentrate on the crownlet of the letter *Yod* (י), which alludes to *Zai"n* (זי"ן) and *Ai"n* (אי"ן), and on the form of the *Nekuda* (dot, vocal sign) itself, which includes the ten paths. Then, he should concentrate on the remaining *Vav"He* (ו"ה), which alludes to the light of *Chochma*, which is the force of purpose that cleaves strongly to the *Ai'n* of thought. And [he should also concentrate] on the *He"He* (ה"ה), which pulls by itself, since it is the force of the *Yaro"k* (יר"ק, green) and the form of the bucket that pulls out from the days of creation and draws uninterruptedly; it is the force of the light of *Love"n* (לוב"ן, white) and the strength of *Ode"m* (אור"ם, red). [Then,] on the *Va"v* (ו"ו), which includes two and alludes to the two arbitrators, and the shape of the column in a line, the six lights, connected to the form of the bucket in order to draw. Finally, he should aim his thought on the last *H"e* (ה), which draws from the fountains; and it is like the absorbent material that absorbs everything as the flowing *Alef* (א).

The writer Chaim said: "In my humble opinion, it seems that the mentioned lights are set in the following order, from below to above. The throne of light is the *Sefira of Malchut*, the Light of *Nogah* (נוג"ה, shining) that is set above the throne is the *Neshamah* that it contains, and it is one *Havayah*; the other throne is the *Sefira of Yesod*, and its *Neshamah* is the Light of *Tov* (טו"ב, good); there is no need to mention the Name of the throne above these two, but only the lights, which are the *Neshamot* that are called the *Havayot*, for the issue of thrones was already hinted in the first two cases; the Light of the *Bahir* (בהי"ר, brightness) is the *Havayah of Netzach*; the Light of *Mazhir* (מזהי"ר, glow) is the *Havayah of Hod*; the Light of the (*Bahir*) [כבוד, *Kavod*, honor] is the *Havayah of Tiferet*; the Light of *Chaim* (חיי"ם, living) is the *Havayah of Bina*, although it is possible that the Light of *Chaim* includes the *Havayah of Chochma* and of *Bina*, and the Light of the *Machtir* (מכתי"ר, crowning) is the *Havayah of Keter*". However, you still have to know that every *Havayah* has its own *Nikud*, which I do not know, for the late Kabbalists have a different *Nikud* method for the *Havayot* of the ten *Sefirot*, a method that differs from the method that is mentioned in the book of *Tikkunim* (*Tikkun* 70). And I found that one could attain [*Ruach Ha-Kodesh*] by mentioning the Name that is composed of the 72 Names, and I wrote it. In the same source, I found some of the mentioned lights set in the following order:



The order of this *Nikud* is according to the book of the *Tikkunim*, though the *Sefirot* are not set as I explained before, regarding the Light of *Nogah*, the Light of *Tov* etc., which are set from below to above.

13. I found the following references concerning the union of man with his wife in *Igeret HaRamba"n* (letter of the Ramba"n – end of chapter 5): Here I reveal to you some secret things that are written in the *Talmud*, our Rabbis of blessed memory said: Ben Azai was sitting and teaching, surrounded by fire (Shir Ha-Shirim Raba 1:10), and Rabbi Eliezer was sitting and teaching, and he was emitting light like Moses our Rabbi, may he rest in peace (Pirquei De Rabbi Eliezer 82). And you should know that all these things have one *Kavvanah*. You should know that spring water, which is drawn from a high place to a low place, has the power to ascend to a different place of the same altitude as its original source. The Kabbalists know that the same principle can be applied to human thought, which is drawn from the upper worlds to the *Nefesh* of the Mind, but it has the power to spread and to ascend to its place of origin. There, it cleaves to the secret of the Supernal Light from which it was drawn, for the thought and the Supernal Light are one. However, when the thought descends again, everything appears as one line. The Supernal Light is drawn downwards, and the power of the thought that draws it downwards draws the *Shechina*. Then the Light of the *Bahir* is drawn, and it spreads in the place where the man who possesses the thought is sited. In this way, the *Chasidim* of old used to bind the things, and they were blessed according to the power of thought. And this is the secret meaning of the "Jar of meal, and the cruse of water"

of Elijah of blessed memory (1 Kings 17), and of “The jar of oil” of Elisha (2 Kings 4).

Hence, our Rabbis of blessed memory had to say that during the union of man with his wife, the thought of man cleaves to the upper worlds. The same thought draws the Supernal Light so that its rest on the drop on which the man concentrates and thinks, as in the case of “The jar of oil”. Moreover, this drop is connected to the world by the Light of the *Bahir*. And this is the secret meaning of the verse (Jeremiah 1:5), “Before I formed you in the womb”, since the Light of the *Bahir* was already connected to the drop of the *Tzadik* during the time of the union, for you should understand that the thought connects itself to the upper worlds and draws downwards the Light of the *Bahir*. From this, you may well understand the great secret regarding the God of Abraham, the God of Isaac, and the God of Jacob, also when they were eating, drinking, or occupied in sexual intercourse, and other physical actions. However, our Rabbis of blessed memory asked this difficult question (Kiddushin 66a): “What shall become of the *Torah*?” And the reply was that although they were occupied in the physical needs of their bodies their *Kavvanah* was for the sanctification of God’s Name, for their thoughts were not separated even for one second from the Supernal Light; and therefore, Jacob was worthy to be the father of the twelve tribes. You should take notice that all of them were worthy to be considered as the carriers of God’s vessels, for their thought remained connected to the upper worlds even during the union and the sexual intercourse. Thus, King Solomon, may he rest in peace, said in one of his strong proverbs (Proverbs 3:6), “In all your ways acknowledge him”. And our Rabbis of blessed memory said (Midrash Shocher Tov Psalms 119), “In all your ways acknowledge him [from the verb ‘to

know’, which also means to have a sexual intercourse], even when you carry out the small and big physical needs”. As for the words “Acknowledge him” [know him], you already know that the meaning of ‘knowledge’ is the cleaving of the *Nefesh* of the Mind to the Supernal Light, and its union with it. Moreover, the union of a man with his wife is similar to the *Nefesh* that cleaves to the lower world, and to the mind that is called ‘knowledge’. For you already know that a man can be considered as knowledgeable only when the wise cleaves to the idea. Therefore, reflect on the secret meaning of “In all your ways acknowledge Him”, trust Him, “And He will make straight your paths”, for the Supernal Light will cleave to your actions, and all of them will be set in one correct order, as it is written (Pirkei Aboth 2), “Let all your actions be in the Name of Heaven”.

Now, you should reflect on the verse (Yomah 29a), “The thoughts about sin are worse than the sin itself”. When a man has sinful thoughts, he befouls his *Nefesh*, and his thought befouls the upper worlds; since his *Nefesh* is bound to heaven, it befouls it. However, if he committed a sin in the lower world, and the sin did not touch his thought, then his punishment will be lighter than the punishment for a sinful thought that cleaves to the upper worlds and nearly causes a man to cut the plants [to become irreligious]. Now you can understand the secret meaning of “He who has sinful thoughts during a sexual intercourse”, for the foul thought is binding upon the drop, and from this drop it creates an evil, wicked and foul element that is called *Zarim* (זרים, strangers, common men), as it is written (Psalms 58:4), “The wicked go astray from the womb”. Therefore, if you possess a *Nefesh* you should be cautious. Moreover, with this key you will be

able to understand the story of the *Chasid* who used to go and sit at the gates of the ritual bath (Baba Mezi'a 84b).

You should know that, when the thoughts of the *Chasidim* were connected to the upper worlds, everything they thought about and everything they concentrated on, whether good or evil, was fulfilled. This is what our Rabbis of blessed memory meant when they said (Berachot 58a), "He cast his eyes upon him, and he became a heap of bones", and in *Masechet Taanit*, "When he told her return to dust". They also said (Hagiga 5b), "Whatever the sages looked at with their eyes, either death or poverty followed", and from this you can understand the hidden meaning of the prayer and the sacrifices, for they are the secret meaning of the connection with the upper worlds. An example is the case of the evil Balaam, on whom it was said (Numbers 22:6), "He whom you bless is blessed, and he whom you curse is cursed". Hence, Balaam wished to watch Israel closely in order that his thought would cleave to the upper worlds and he would be able to draw upon them an evil thought. Therefore, it is said (Numbers 24:2), "And Balaam lifted up his eyes, and saw Israel encamping tribe by tribe". And in order to have a better viewpoint, he had to take him to a different place, as it is said (Numbers 23:27), "Come now, I will take you to another place". Since the wicked had to see those he wanted to help or harm, he connected his thought to the upper worlds and wanted to draw the supernal force against those he saw, and this is the meaning of the verse (Numbers 24:4), "He who sees the vision of the Almighty". However, since the wicked needed the help of deeds, he asked for "Seven altars, and on each altar a bull and a ram". The deeds were needed in order to draw the forces closer to him and to his thought with the intention that they will fulfill his evil desires. Therefore, it is said (Numbers 23:24), "And he

took him to the field of *Zophim* (צופים) [from the Hebrew word 'watcher, onlooker']", from which he could see them in order to draw on them, etc. .

14. A brief summary of the words of Rabbi Josef Gikatilla in his book *Sharei Ora* (שערי אורה, Gates of Light): You should know that, although we say that he who wants to fulfill his desire should concentrate his thought on the proper Name that the fulfillment of this desire requires, we do not mean that he should concentrate his thought on the proper Name and then stop. It is true that he should concentrate his thought on the Name that the fulfillment of his desire demands, but he should also draw the *Kavvanah* of this Name until it reaches the supernal origin, which is called *Ratzon* (רצון, will). He should ascend with his *Kavvanah* from *Sefira* to *Sefira*, until he reaches the *En Sof*, which is the apex of the letter *Yod* of *Havayah*. On his arriving there, he should make his request and extract his will; next, he should draw the *Ratzon* down, until he should reach the end of the *Ratzon*, which is the Name *Adonai*. Thus, all the *Sefirot* are blessed in him, and then he is blessed by the *Sefirot*. First he should concentrate his thought to ascend from below to above and to enter the Name *Adonai*, the last letter *He* of the *Havayah*, he should ascend from *Midda* to *Midda*, until he should reach *En Sof*, as we already mentioned. There, he should extract his desire, and from there he should descend and return to the Name *Adonai*, as we already mentioned.

In the Names of *Netzach*, *Hod*, and *Tiferet*, he wrote: And this is the secret of the rising of the *Sefirot* and their unification. The *Kavvanah* wants to ascend to the place of the desire, as he who wants to attach himself and bind himself to the Supernal Light, for the desire of the lower is to ascend to the upper.

In the Name of the *Chochma* he wrote: When *Malchut* ascends to the place of *Bina*, it becomes attached to *Chochma*, which is called thought, for the thought does not descend to the world: it is always attached to *Keter*, since both of them are one letter, *Yod* and the apex of the *Yod*. And this is the meaning of (Menachot 29b) "Thus it arose in thought". On the other hand, watching the *Merkava* is called descending, for first one ascends until he reaches the place of the light that bestows on him the abundance of watching, then he descends and returns, and equipped with this force he watches the *Merkava*. Thus, you should understand that the *Merkava* are the lower seven.

15. In his book *Mishkan Haedut* (משכן העדות), Rabbi Moses de Leon wrote: When the Prophet secludes himself in the stair of his *Chochma* in order to unite his form with the upper forms, he removes all the physical things and all the elements of this world. Only when he successfully removes all the physical things from the thought of his form can he unite himself with the upper forms.

In the second gate, he wrote: The vegetative *Nefesh* of man nourishes the body by the force of the blood that runs in him. After death, as the human body decomposes and molds, the *Nefesh* tarries with it. While concerning his *Nefesh Behemit* (animal soul), the one that thinks evil thoughts and is called the power of desire, it is written (Ezekiel 18:20), "The *Nefesh* that sins shall die".

In the third gate, he wrote true things concerning *Nefesh*, *Ruach* and *Neshamah*. He wrote that the *Nefesh* is in the capacity of the *Nefesh* of the four elements, and it includes the inanimate, the vegetative, the animate, and the speaking. The *Nefesh* is drawn from the drop of the paternal semen, which contains the body and its vital *Nefesh*. And indeed, the *Ruach* and the *Neshamah* are not

drawn from the father, but from God, blessed be He. The *Ruach* is from God, and men receive it from the World of *Asiya* or from *Malchut*. It is the secret of feminine, whereas the *Neshamah* is from *Tiferet* or from the World of *Yetzira*, and it is masculine, according to the Old Man of *Parashat Mishpatim*.

And indeed in the Book of Splendor, it is written that both the vital *Nefesh* and the *Ruach* are called *Nefesh*, since both of them originate from the World of *Asiya*, whereas the *Neshamah* that is derived from the World of *Yetzira* is called a masculine *Ruach*, and the real *Neshamah* is derived from the World of *Beriya*, and the two ways are correct. In the first Gate, it is written that *Nefesh*, *Ruach* and *Neshamah* are from the Lower World, from the *Galgilim* (גלגלים, Wheels) and from the Angels, but the Lower World and the *Galgilim* are actually one aspect of the World of *Asiya*. It is also known that the mentioned *Nefesh* and *Ruach* are called *Nefesh*, whereas the *Neshamah* is called the *Ruach* of the World of *Yetzira*, which is the angels; and the *Neshamah* is from the World of *Beriya*. While the body is in the grave, the vital *Nefesh* and the blood are absorbed into the other organs; and while the organs decompose, the vital *Nefesh* remains in this rot, as it is written, concerning this vegetative *Nefesh* (Job 14:22): "And his *Nefesh* within him shall mourn". But the *Nefesh Behemit* flies into the air and rests on the grave, while the intellectual *Nefesh* – which is derived from the *Galgilim* of the World of *Asiya* and is called every so often *Ruach* – dwells in the earthly [lower] Garden of Eden, whereas the *Ruach* of the World of *Yetzira* – which is called *Neshamah* – dwells in the upper Garden of Eden.

In the fourth part, it is written: Now you are able to understand why the mystics and the prophets who wish to

comprehend, perceive and attain aspects of the *Galgali* and of the *Ruach*, fast, and weaken their bodies, for a weak body is ruled by the attainment of the *Neshamah*. And as the body becomes weaker, the attainment grows, as it is written (Daniel 10:12), "For from the first day that you set your mind to understand and humbled yourself before your God, your words have been heard", and in the teaching of our Rabbis of blessed memory (Book of Splendor 1:4), "One Rabbi fasted for forty days, so that he might meet with Rabbi Shimon". Moreover, even the living *Tzadikim* can see the dead *Tzadikim* only after many days of fasting. In order to understand this point, I will give you an example: when the *Nefesh Behemit* of a sick man is growing weaker, his *Ruach* and his Intellectual *Nefesh* grow stronger, so that he can see the upper worlds. In the sixth part, he wrote that the angels who descend to this world put on the form of man, which is made of the four elements; and thus, they can be seen only by those to whom they were sent.

He also wrote: when man departs this life, because of the sword-drops of the Angel of Death, the *Ruach* alone leaves his body, and this *Ruach* is the Intellectual *Nefesh*, as I already explained before. The Vegetative *Nefesh* and the *Nefesh Behemit* remain in the body, and both of them will die by the same drops. Nonetheless, they can stir up some knowledge and feeling in the dreams of men, and this is the secret meaning of (Berachot 57b) "A dream is one-sixtieth part of prophecy (death)".

16. In *Sod HaKedusha* (the Secret of Holiness), I found the following words: Man must sanctify his organs and observe the *Mitzvot* that are related to them, in order to become as a throne for the *Shechina*, for his organs become as an ark in which the *Shechina* may rest.

Moreover, you should know that all positive *Mitzvot* are the secret of Holiness; when a man observes one *Mitzvah*, he sanctifies himself by it; and as he observes more *Mitzvot*, he gains more Holiness. His body becomes as the Temple and its vessels, as it is written (Exodus 25:8), "That I may dwell in their midst"; and indeed, the *Mitzvah* that deals with the study of *Torah* is the most important, for this is the secret of the Tables in the Ark, which are the Oral and the Written Law: the *Tiferet* and the *Malchut*, which include all organs of the Ten *Sefirot*. This is the way in which a man connects himself truly to the *Shechina* without the need of imagination and parable, and this is the secret meaning of (Deuteronomy 11:22) "And cleaving to Him".

17. I found an explanation about the nature of Prophecy. Prophecy is the abundance that is derived from God, blessed be He, by the intellect that influences the speaking power, and then the imaginative power, which produces parables and images. However, the Prophecy of our Rabbi Moses, may he rest in peace, was not derived from the imaginative power, but only from the intellect that influences the separated human intellect. As a result, our Rabbi Moses (Deuteronomy 9:9), may he rest in peace, and Elijah (1 Kings 19) had to fast forty days in accordance with the forty days in which matter was created. In order to attain a complete Prophecy, they had to weaken all forces of matter. And indeed, the intellect is set above the Animate *Nefesh*, which is located in the heart, above the Vegetative *Nefesh*, which is located in the liver, and above the Speaking *Nefesh*, which is located in the brain.

18. In the essay *Shaar Kvod Adonai* ('שער כבוד ה', Triumphal Arch of the Lord), which was written as an answer to the Great Rabbi, Rabbi Ephraim Ben Israel Ben Alnekave, it is written: In the books of the experts of

zodiacal signs, it is written that there are people who see forces that take a human form while they are awake. These forces speak to them and tell them the future. It is said that this phenomenon occurs because these people received abundance from the Upper Worlds at the time of their birth. They explained that he who sees these forces is actually seeing them inside himself, and that all forces he sees are originated in him, as the one who sees his own reflection in the mirror or in any other pure and lucid material; hence, he sees himself with his own eyes. This opinion is also shared by the *Chasid*, our Rabbi Abraham ben Daud, and Rabbi Abraham ben Ezra of blessed memory.

19. I found the following text in an essay that explains the tree of the Ten *Sefirot*: And now I will explain the secret of the *Malbush* (מלבוש, Garment). You should know that man was created in the image of God, and that for His glory he created him in His image, as it is written (Isaiah 43:7), "Every one who is called by My Name, whom I created for My glory, whom I formed and made". He breathed into his nostrils a Supernal *Neshamah*, which was stretched so it could take the form (צורה, *Tzura*) of a human body. Next, the body was filled with the glory so it could draw the Intellectual *Ruach* that cleaves to him as he walks in the path of the *Chochma*. In order to testify that the form He gave us is honorable beyond understanding, He commanded that images of *Cherubim* who have the same form as we do be set in the house of His glory. In addition, He breathed into our nostrils the *Neshamah* of the Upper Worlds, of *Tiferet*, and of *Atara* (עטרה, Crown, Diadem), the same as he gave to the *Cherubim*. And the *Torah* shouts with joy: "The law of God is perfect, restoring the *Nefesh*", restoring it to its place of origin. Thus, God,

blessed be He, showed steadfast love to the *Tzadikim* and dressed them in a more spiritual *Malbush* than the one he gave to His ministering angels. They cannot judge themselves, and they can pray neither for their sake nor for the sake of their offspring until God, blessed be He, grants them a second garment. And since this *Malbush* has discernment, they can pray for their sake and for the sake of their offspring. Hence, our Rabbis of blessed memory said, "They know their own pain; they do not know the pain of others". Moreover, if the *Neshamah* attains this *Malbush*, it can pray for its own sake and for the sake of its offspring, as we learn from the story of our Holy Rabbi who after his death used to come home again at twilight every *Sabbath* Eve (Ketubot 103a), and from the story of Rabbi Ahai ben Josiah (Shabat 152b), for these two *Tzadikim* gained this *Malbush* that always covers their grave.

20. The secret of the *Malbush*, after the *Neshamah* is dressed in a body in this world, it leaves it at the time of death. Then, it returns and wears a precious *Malbush* that appears as an image of an airy body. Sometimes, it puts on a *Malbush* similar to the one Elijah of blessed memory wears: a spiritual *Malbush*, different from his coat. This *Malbush* is visible to the pure hearted. However, at times, when the *Neshamah* is pugnacious and aggressive, it is visible only to those who have a pure *Ruach*, and this is the secret meaning of (New Book of Splendor 1:224) "I slept with his fathers during my life and after my death". This body is the foundation of the *Malbush* that is drawn from the Supernal *Ruach*, and this is the secret meaning of (Ta'anit 5b) "Jacob our father never died"; since his bed was faithful, he wore a better *Malbush*. You can understand this subject by remembering that Joshua wore "filthy garments" (Zechariah 3:4), because of the unfaithful deeds of his sons, but when their iniquity was removed by

parting them from their gentile wives, his filthy garments were removed from him. And “Jacob our father never died”, for he gained the *Midda* (מדה, ethical attribute) of truth, and he stands and prays for the sake of his children. And do not tell me that he prays for their sake, since they sold Joseph, for Joseph had already forgiven his brothers, and also, their exile atoned for their iniquities. And when the world needs mercy, all fathers wear their garments and pray for the sake of their sons, as it is explained in the *Aggadah* [homiletic passages in rabbinic literature] of Elijah of blessed memory (Baba Mezi’a 85b), “I had to wait until I awoke Abraham, washed his hands, and he prayed, and I put him to rest again, etc.”. Moreover, it is possible that Rabbi Hiyya and his sons gained this garment because of their deeds (Baba Mezi’a 85b). And lo, when the thought of man cleaves to the Upper Worlds, according to the strength of his cleaving and the level of his attainment, he sees the image of people in their garments. Moreover, sick people, whose body grows weak and whose *Neshamah* – wishing to be dressed – grows stronger, see an image of a man in a *Malbush* of Sapphire, as in the passage (Berachot 28b) “And prepare a throne for Hezekiah”, when Rabbi saw the image of his attainment, and (Baba Bathra 12a) “Perhaps both were born under one star”; and both cleaved to the same place in the Upper World; and Rabbi Hiyya [Rabbi Jannai], who said (Shabbat 114a), “Bury me neither in white shrouds nor in black shrouds: white, lest I do not merit and am like a bridegroom among mourners; black, in case I have merit and am like a mourner among bridegrooms. But bury me in court garments (*Olaryin*) that come from overseas”, for the way in which one is buried determines the way one will serve later, since the actions in the Lower World leave their impression on the Upper World, as in the example of the *Ruach* that was buried

(Berachot 18b) “In a matting of reeds”. And although one is dressed according to his good deeds, the body should be like the *Nefesh*. Moreover, the fact that he [Rabbi Hiyya] was compared to Abraham, Isaac and Jacob needs to be examined. Why did he not want to be buried in white shrouds? Maybe because the court garments (*Olaryin*) are in the middle between the white and black shrouds, and in order to ascend he chose the middle path, which he was worthy of. And when he saw those who came to welcome him, including Abraham, and he saw the way they were dressed, he followed their example, for the lesser follows the greater. The secret of the *Neshamah* is explained in the book *Orchot Chaim* (אורחות חיים, Way of Life) by the Great Rabbi Eliezer: how the *Neshamah* wears spiritual ether (אור, Air) and how it ascends, glorious in his apparel, every month, and every *Shabbat*.

The third Gate

The methods of action

Look up the book *Chayei Ha-Olam Ha-Ba* (חיי העולם הבא, Life in the World to Come) by Rabbi Abraham Abulafia. Indeed, it generally deals with the 72 Names of God, which are derived from the verses *Vayesa* (Exodus 14:19), *Vayavo* (Exodus 14:20), and *Vayet* (Exodus 14:21). It explains that the *Nikud* of the Names is according to the pronunciation of the letters: the first in *Kamatz*, the second in *Zere*, the third in *Hirik*, etc., using only five types of *Nikud*, which are called *Pituchei Chotam* (the engravings of a signet, or opening that which is sealed). It describes the method of breathing and the number of breaths, the movement of the head and the meaning

behind these practices. First, one should mention only the first 24 Names. If it is necessary, he should mention the second group of 24 Names, and at the end also the last group of 24 Names. If after mentioning these three groups of Names he still did not attain, he should then stop trying; he should purify his deeds, and try again until he succeeds. Then, in order to ascend higher, he should mention all the *Tzerufim* [letter permutations] of the Name. There are ten ways to do the *Tzerufim* of the three verses, eight ways of which are based on a direct-inverted-direct (*ישר הפוך ישר*) order, and two ways of which are based on a direct order. In addition, I discovered another method of *Tzeruf* of the 72 Names, of the *Havayot*, and of the hymns, as I explained in the tenth chapter [the tenth chapter was not found in the manuscript].

Rabbi Moshe Cordovero wrote in *Sefer Ha-Pardes* (ספר הפרדס, The Book of the Orchard) (Gate of *Tzeruf* 83): “The ancients of blessed memory explained that a portion of the *Bat Kol* (בת קול, Heavenly Voice) is revealed to the worthy *Tzadik* who studied and practiced the *Tzeruf* and the *Gilgul* (גלגול, transposition, rotation) of the 72 Names and other Names after he secluded himself. They mean that the *Ruach* of God rests upon him, and that his mouth speaks the word of God, for he connects the forces and includes one into the other in order to make them act together as one. However, in order to perform these deeds one has to be a ready and worthy *Kli* (כלי, Vessel) to receive this spirituality; otherwise he will become cruel, and his vine will turn degenerate and become a wild vine” (this ends the quotation). I found that he who wishes to wear this great, mighty, and terrible Name should accustom himself to a life of sanctity, purity, asceticism, meekness, and fear. He should wear clean clothes and keep himself

far from any type of uncleanness, keep far from dead *Nefashot*, and keep away from women. He should fast for three consecutive days, day and night, and sanctify himself every day with spring water. He should purify himself as if he is God, and he should sit at home clean and sprayed with incense. He should behave wisely and prosper in all his ways. But he who uses this Name with malevolent intention, and he who corrupts it, will be punished and will perish; he will die childless and he will inherit shame. He will be a dreadful disgrace, his fire will not be extinguished, and his worm will not die. He will be (Job 18:18) “Thrust from light into darkness, and driven out of the world”, but if he treats it with sanctity and purity, all his deeds will prosper and he will find favor in the eyes of those who see him.

This is the prayer that one should recite before wearing the honorable and terrible Name: Blessed is God Who gave *Chochma* to those who fear Him, Who governs men by fear, Who saves the *Nefashot* of His *Chasidim*, and Who holds the *Nefesh* of all living creatures; God Who shows compassion and protects those who rely on Him, Who keeps few survivals alive, Who graciously endowed His servants with wisdom, comprehension, knowledge and intelligence to speak to man and beast, to animal, fowl, fish and worm, to proclaim Your strength and great power. Blessed is Your Name, which is loftier than any blessing and fame, for Your Name is in You, and it adorns You. All creatures tremble when they hear Your Name; *Ofanim* and *Cherubim* praise it, and You listen and hear the singing of the Upper world's host, and the praise and glory of the Lower World's soldiers. And You are the God of all creatures, the Lord of all *Nefashot*, the Creator of all *Ruchot*, and the Maker of all *Neshamot*. He is a hero Who will never fail, the only One in His world, sits on His

throne, Who dwells in an unreachable high palace. Angels are His servants. *Seraphim* of flame, *Galgalm* of the *Merkava*, and *Ofanim* of His host, armies of fire, angels, bath and cleanse themselves in rivers of fire, while many thousand armies of snow play loud on all kinds of musical instruments. They play sweetly on all kinds of musical instruments; they play sweetly on lyres and harps. And the living creatures carry His throne and the beauty of His home. And all in one clear and sweet language, in pure throat and clean heart, serious and with humble bearing, enthrone the King of all Kings, He who crowns kings and removes kings from their throne. His kingdom will last forever, and His reign will stand to eternity. He will live and be forever and ever. And I, so-and-so, son of so-and-so, your maidservant, dust and ashes, worm and maggot, meek and humble, a passing shadow and a fading flower, sure of Your mercy and benevolence; I came to plead before You; to find mercy in Your eyes, for You are close to those who call Your Name. Complete my request and fulfill my wish, for You are my Creator.

Then, he should make his request and pronounce the letters of the Name, with holiness, purity humbleness, and fear of sin; and thus, he will succeed.

These are the 72 Names of God with all their perfect meanings. But before pronouncing the Names, you should recite three times the verse (Exodus 15:1) "Then, Moses and the people of Israel sang this song, etc.", for this verse is made of 72 letters. You should also pronounce the Name that rules over the 72 Names. After the pronunciation of each of the 72 Names, you should mention and think of this Name. And this is the Name: *Tashgeviva Toveda Yah Tzurva* (תִּשְׁגִּבִּיבָא טוּבֵדָא יְה צוּרְבָא).

And these are the three verses (Exodus 14:19-21): "Then the angel of God, who went before the host of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness; and the night passed without one coming near the other all night. Then Moses stretched out his hand over the sea; and God drove the sea back by a strong east wind all night, and made the sea dry land, and the waters were divided". And after every three letters that compose a Name, you should mention the Name *Tashgeviva* (תִּשְׁגִּבִּיבָא), etc. .

These are the 72 Names:

YVHHVVH	YHHZVYH	YLHAVVH	YNHTVHH
Vayesa Vavliel	H Halvaliel	L Lorie	N Numiel
Halayla Hoel	Z Ziviel	A Akhmashiel	T Ta'tikhael
Vayet Vnael	Y Ynael	V V'al'alie	H Honeniel
YYHLVYH	YHLVDH	YKHLVYH	YHHAVAH
Y Yatniel	A Omie	K Kokhvie	H Ha'amie
L Lelael	L Lagie	L Lmimael	A Admie
Y Yoel	D Dodiel	Y Ymanie	A Avael
YSHVYTH	YLHAVVH	YLHVVVH	YYHRVTH
S Sitvae	L Latmie	L Laqihae	Y Yun'ie
Y Yofefie	A Urie	V Vafie	R Rachazaye
T Toviel	V Vakhtie	V Vsavie	T Tatvie
Y'HLVMH	YHHHV'H	YPHHVLH	YSHHAVHH
' anyie	H Havae	P Patzie	SH Shomie
L Lakhmie	H Hanavae	H Hadae	A A'akhvie
M Mshaashie	' ash'ashie	L Liae	H Hagtamie
YMHVSHH	YYHZVLH	YNHLVKH	YRHYVYH
M Mikhae	Y Yofie	N Nemue	R Rashnie
H Hachzaye	Z Zvae	L Lamsvie	Y Yafnie
SH Shamshie	L Lahshofae	K Ksinae	Y Yachkhimie

YLHLVHH L Lelozael L Lelael H Hachaltiel	YMHBVHH M Malkhiel B Boel H Hofiel	YYHYVYH Y Ya'ulayiel Y Yehohiel Y Yatzivael	YAHVVMH A Ashfiel V Vn'adiel M Mimael
YAHKVAH A Adkhargael K Kruviel A Ashshiel	YHHRVYH H Havivael R Rchivael Y Yuniel	YMHVHH M Mzakhiel L Lelael H Hochaniel	YLHKVBH L Lshaavtiel K Katviel B Bnatiel
YKHHVTH K Kantiel H Halshimael T Tumiel	YHHQVMH H Haqmiel Q Qanti'ael M Mishaashael	YCHHHVVH CH Chagiel H Hofniel V Vshaashiel	YVHSHVRH V Vavtiel SH Shamshiel R Rachaviel
YYHCHVVH Y Yedaviel CH Chokhmiel V Vshadiel	YHHHVHH H Haqmiel H Hatzafziel H Hosha'iel	YVHHVVH V Veeliel H Hochziel V Vagdiel	YNHMMVMH N Nuriel M Ma'ashaniel M Mukhtiel
YLHHVCHH L Lashviel H Hagtiel CH Chatmitzael	YMHYVKH M Madriel Y Yotniel K Kadshimael	YDHNVYH D Dosviel N Nasesiel Y Yofsiel	YYHYVLH Y Yeroshiel Y Yitzuvael L Lagviel
YKHVVQH K Ktzatiel V Vatkziel Q Qumiel	YVHVVLH V Vandimael V Vinadmikhael L Lechakhmiel	YHHCHVSHH H Hatztivael CH Chatztael SH Shfattzael	YHHRVCHH H Harchivael R Rakhchiel CH Chakhmiyuel
YMHNVDH M Malkhiel N Nadniel D Dasniel	YYHLVHH Y Yodiel L Ladediel H Hahadiel	Y'HMVMH ' 'ashfiel M Mashtiel M Mekhartziel	YMHYZVRH M Matmiel T Tzuriel R Roshiel
YAHNVYH A Achviniel N Ninenael Y Ydiel	YSHAVLH S Samchiel A Asviel L Lakhsiel	YNHNVAH N Neshatfael N Nesiel A Avriel	YVHMVBH V Ve'ediel M Matzfivael B Barkhiel
YCHH'VNH CH Chashfiel ' 'amiel M Mniel	Y'HRVYH ' 'oviel R Rachvivael Y Yadvargael	YNHYVTH N Natziel Y Ya'atziel T Tatetziel	YYHHVHH Y Yofiel H Hoshtmiel H Hanlayivael
YRHHV'H R Rokhmiel H Hachzitael ' 'aniel	Y'HSVVLH ' 'amdiel SH Shamshiel L Liel	YMHVBHH M Makhiel B Boel H Har'iel	Y'HNVVH ' 'atetzamiel N Natziel V Va'tdmiel

YYHYVZH Y Yartziel Y Ygartziel Z Zakhriel	YMHYVHH M Mamliel Y Yqalshikhael H Ha'aziel	YPHVYH P Panael V Vatzliel Y Yodshdiel	YMHCHVYH M Malkhiel CH Chshafshiel Y Yhiel
YDHMVBH D Dodniel M Mashfidael B Bivael	YAHYV'H A Omiel Y Yachliel ' 'artashiel	YRAVHH R Reuyayel A Omlagiel H Hachtakhiel	YHHYVYH H Hachtatiel Y Yanvivael Y Yofakhtiel
YMHNVQH M Mchiel N Natriel Q Qdoshiel	YCHHBVVH CH Chamachmiel B Barqiel V Vnaqtiel	YYHBVMH Y Yanchiel B Barkhiel M Malkhiel	YMHVVMH M Malkhihael V Vna'ditzevael M Machvachviel

א	A	ל	L
ב,בב	B, V	מ	M
ג	G	נ	N
ד	D	ס	S
ה	H	ע	'
ו	V	פ,פפ	P, F
ז	Z	צ	TZ
ח	CH	ק	Q
ט	T	ר	R
י	Y	ש	SH
כ,ככ	K, KH	ת	T

ינהתוה	ילהאוה	יההזוה	יההוה
נ נמיאל	ל לאוריאל	ה הלביאל	יסע וליאל
ת תעתיכאל	א אכמיאל	ז זיניאל	הילה הוואל
ה הונניאל	ו ועלעליאל	י ינאל	ויט ונאל

יֵהוּא	יֵהוּא	יֵהוּא	יֵהוּא
הָעֵמִיאל	כּ כּוֹבִיאל	א אומיאל	י יתניאל
א אַדְמִיאל	ל לִמְיָאֵל	ל לְגִיָּאֵל	ל לִלְאֵל
א אַבְאֵל	י יִמְנִיָּאֵל	ד דּוֹדְלִיָּאֵל	י יוֹאֵל
יֵהוּרֹתָה	יֵהוּוּוּה	יֵהוּאוּוה	יֵהוּיֹוּתָה
י יוֹנָעָאֵל	ל לִקְהָאֵל	ל לִתְמִיָּאֵל	ס סִתְנָאֵל
ר רַחֲזִיָּאֵל	ו וּפִיָּאֵל	א אורִיָּאֵל	י יוֹפְפִיָּאֵל
ת תִּטְבִּיָּאֵל	ו וְסוּיָּאֵל	ו וְכִתִּיָּאֵל	ט טוֹבִיָּאֵל
יֵשָׁהאוּהָה	יֵפְהֵהוּלָה	יֵהֵההוּעָה	יֵעֵהלוּמָה
ש שוּמִיָּאֵל	פ פִּצְחִיָּאֵל	ה הַבָּאֵל	ע עֲנִיָּיָאֵל
א אַעֲכִיָּאֵל	ה הַדָּאֵל	ה הַנְּאֲבָאֵל	ל לִכְמִיָּאֵל
ה הַגְּתִמִּיָּאֵל	ל לִיאָאֵל	ע עֲשָׁעֲשִׁיָּאֵל	ם מִשְׁאֲשִׁיָּאֵל
יֵרֵהוּיָה	יֵנְהִלֹכָה	יֵהִזְזוּלָה	יֵמֵההוּשָׁה
ר רִשְׁנִיָּאֵל	נ נְמוּאָל	י יוֹפִיָּאֵל	מ מִיָּכָאֵל
י יִפְנִיָּאֵל	ל לִמּוֹסִיָּאֵל	ז זָבָאֵל	ה הַחֲזִיָּאֵל
י יִחְכִּימִיָּאֵל	כ כִּסְנִיָּאֵל	ל לְהִשְׁפָּאֵל	ש שִׁמְשִׁיָּאֵל
יֵאֵהוּוּמָה	יֵהִיחִיָה	יֵמֵהבוּהָה	יֵלֵהלוּהָה
א אֲשִׁפִּיָּאֵל	י יַעֲלִיָּאֵל	מ מַלְכִּיָּאֵל	ל לִלּוּזְבָאֵל
ו וְנַעֲדִיָּאֵל	י יְהוֹהִיָּאֵל	ב בּוֹאֵל	ל לִלְאֵל
ם מִימָאֵל	י יַצִּיבָאֵל	ה הוֹפִיָּאֵל	ה הַחֲלִתִּיָּאֵל
יֵלֵהכּוּבָה	יֵמֵהלוּהָה	יֵהֵהרִיָה	יֵאֵהכּוּאָה
ל לִשְׁאֲבִתִּיָּאֵל	מ מְזִכִּיָּאֵל	ה הוֹבָאֵל	א אֲדַכְרֵגָאֵל
כ כִּתְבִּיָּאֵל	ל לִלְאֵל	ר רַחֲבִיָּאֵל	כ כְּרוֹבִיָּאֵל
ב בְּנִתִּיָּאֵל	ה הוֹחֲנִיָּאֵל	י יוֹנִיָּאֵל	א אֲשִׁשִׁיָּאֵל
יֵוֵהשׁוּרָה	יֵחֵההוּוּה	יֵהֵהקוּמָה	יֵכֵההוּתָה
ו וּלִיָּאֵל	ח חֲגִיָּאֵל	ה הַקְּמִיָּאֵל	כ כִּנְתִּיָּאֵל
ש שִׁמְשִׁיָּאֵל	ה הוֹפְנִיָּאֵל	ק קִנְתִּיעָאֵל	ה הַלְשִׁימָאֵל
ר רַחֲבִיָּאֵל	ו וְשִׁאֲשָׁאֵל	ם מִשְׁאֲשָׁאֵל	ת תוּמִיָּאֵל
יֵנֵהמוּמָה	יֵוֵההוּוּה	יֵהֵההוּהָה	יֵהֵהחוּהָה
נ נוֹרִיָּאֵל	ו וְאִלְיָאֵל	ה הַקְּמִיָּאֵל	י יִדְבִיָּאֵל
מ מַעֲשִׁנִיָּאֵל	ה הוֹחֲזִיָּאֵל	ה הַצְּפִיָּאֵל	ח חוֹכְמִיָּאֵל
מ מוֹכִתִּיָּאֵל	ו וּגְדִיָּאֵל	ה הוֹשְׁעִיָּאֵל	ו וּשְׁדִיָּאֵל

[illegible]

ימהוומה	ייהבומה	יחהבווה	ימהנוקה
מ מלכיהאל	י ינחאל	ח חמחמאל	מ מחאל
ו ונעדיצבאל	ב ברכאל	ב ברקאל	נ נטראל
מ מחבבאל	מ מלכאל	ו ונקתאל	ק קדושיאל

These are the 72 Names, which are derived from the three verses (Exodus 14:19-21) *Vayesa*, *Vayavo* and *Vayet*: direct-inverted-direct. Each Name contains the Name of *Havayah* [the four letters of God's Name], which is its origin. And 216 angels emerge from the 216 letters of the Names. And he who examines carefully will find a lying *Ari'e* (ארי"ה, lion = 216); and when this lion roars, who will not fear?

The author said: this is all that I have found, and I do not know whether it is used for the performance of deeds or for the attainment of *Ruach Ha-Kodesh*, as the phrase "He who wishes to wear the Name, etc." suggests.

In my humble opinion, it seems that in the book *Chayei Ha-Olam Ha-Ba* there is a short reference to the use of the 72 Names for the attainment of *Ruach Ha-Kodesh*. It is written that he who wishes to pronounce the 72 Names should go through the proper preparation. In order to pronounce the secret of the Name of God, you should retire to a special place, separate yourself from any living and speaking creature, and refrain from combining the Name of God with something else [material objects or mundane thoughts]. You should remove from your heart any human and natural thoughts that are involuntary and unnecessary, as if you wrote a letter of divorce to all the ideas of the Lower World, as a man who draws up his will in front of witnesses and orders his wife and sons to fulfill it. You should pass to a fellow man all your property and all your responsibilities and cares. Then, you should aim your

thoughts on the mentioned Name and imagine that a man stands in front of you and waits to converse with you, and he is ready to answer all your questions: you ask and he replies. And this is the way that you should follow: begin by thinking of the glory of God, blessed be He, with complete *Kavvanah*. You should start by saying (Psalms 141:2): "Let my prayer be counted as incense before You, and the lifting up of my hands as an evening sacrifice". Then, set your eyes to the sky; lift your left hand and your right hand as the Priest used to lift his hands, separating the fingers, five on the right, and five on the left. The two small fingers – the ring finger and the little finger – should be joined and attached, but kept separated from the index finger, which is attached to the middle finger, while the thumb is spread alone. Hold both your hands in this manner, and your tongue will reconcile them as a steelyard.

Then, you should start pronouncing. First, you should say *Ros"h Ha-Ros"h* (רא"ש הרא"ש, the first letter of the first word) slowly and quietly. Then, imagine that the one who stands before you answers. Change your voice and answer yourself. Do not lose your patience; answer quietly and with a clear mind. Then, when you reply, you should pronounce one letter of the Name; the letter *Va* (ו). After an hour you should say *So"r Ha-To"ch* (סורף התור"ך, the final letter of the middle word), and reply by saying *He* (ה). Next, you should say *Ros"h HaSo"r* (רא"ש הסורף, the first letter of the last word), and reply by saying *Va* (ו). And after you complete the first Name *Vaheva* (והו), which is derived from the first letter (ו) of the first word that is *Vayesa* (ויסע), from the final letter (ה) of the middle word that is *Halyla* (הלילה), and from the first letter (ו) of the last word that is *Vayet* (ויט), you should lower your hands, which you lifted before the Name. [Thus, you have] ten

Sefirot as ten fingers, five fingers against the five *Sefirot* that were set on the right, and five fingers against the five accusing *Sefirot* that were set on the left. And you inverted the forces and acquitted the accused; thus, you should spread the fingers of your left hand and place it over your heart. Then, spread the fingers of your right hand and place it over your left hand in order to demonstrate that the one who acquits prevailed; he seized the accuser under his weight until he surrendered himself and confessed. Therefore, you should correct your heart immediately and bow before the form you see in your heart, for this form is the cause, meaning that this form stimulated the answer you gave; for the nature of your heart is as a throne to this form, and its Name is Angel of God. And this angel is set between you and your Creator, may His glory be blessed. And after you used the direct technique to construct the first Name, use the invert technique to construct the second Name, and the direct technique for the third Name. Then, you should continue and construct all Names in groups of three according to the *Gilgul* (גלגול, transposition, rotation) of יהי, meaning direct-inverted-direct (ישר הפוך ישר).

Its significance is *Da"m Da"m Da"m* (דם, blood = 44), and also *Galeh"u Galeh"u Galeh"u* (גלהו, reveal it = 44), and if you combine the two of them you will find their secret: *Nigl"a* (נגלה, revealed = 88]. And it is the secret of *Ros"h Toch Sof* (ראש תוך סוף, first, middle and last) until the secret of *Dam*, and it is the force of *Tale* (טלה, lamb, Aries = 44), which is a powerful *Dam*. In addition, it is *Kokhavo Maadim* (כובבו מאדים, his star is Mars = 95), and its secret is *Da"m Ya"h La"v* (ד"ם י"ה ל"ו = 95). And on its behalf the water in the *Yabeshet* (יבשת, dry land = 712) became *Dam* in *Shabtai* (שבתאי, Saturn = 712), which is the star of *Hal"i* (הל"י = 45). And this is the secret of *Laha"t*

Hachere"v Hamithapekhe"t (לה"ט, the flaming = 44; sword = 215; המתהפכת, which turned every way = 950), which is *Rato"v Halich"ah* (רטיב הליח"ה = 269), and *Tani"n Tl"i* (תני"ן תל"י = 950). It was in the direct technique, but it was inverted at dawn according to the *Midda* of Judgment, as the wisdom of the planets. When Gideon asked God for a sign and wonder (Judges 6:36), He revealed the secret of the flaming sword, which turned every way, by using the secret of יהי. He asked God to give him a sign; he laid a fleece of wool on the floor, and asked God that the fleece alone be covered in dew, and that all the ground remain dry. And this is the secret of the beginning of the drop of the *Merkava*, for when the *Merkava* began to drip, blood trickled and filled *Maadim* (מאדים, Mars), which is fire. Moreover, if you combine *Maadim* (=95) with *Tale* (=44), which is equal to *Dam* (=44), you will receive *Gu"f Ha-Adam* (גוף האדם, human body = 139), which is a drop of *Maadim*, and the foundations (elements) of man. And they are twin's foundations, as the left and the right on which intellect and imagination were carved; thus, I ordered you to increase the power of intellect over the power of imagination, and so you will tilt the balance towards the scale of merit.

Now, you should pronounce the second Name. First, you should say *Rosh Ha-Sof* (ראש הסוף, the first letter of the last word), and answer *Y'* (י'); next, you should say *Toch Ha-Toch* (תוך התוך, the middle letter of the middle word), and answer *L'* (ל'); and finally, you should say again *Rosh Ha-Sof* (ראש הסוף, the first letter of the last word), and answer *Y'* (י'); and then, you should bow. You should do the same with the third Name, which is סי"ט. Now, as you pronounce the rest of the Names, you can hold your hands high or lower them with no fear. But remember to

pronounce the Names one by one as I instructed you, according to their secret and their *Nikud*. And if you cleansed and sanctified yourself as I instructed you, I have no doubt that the Glory will be revealed before you. It might appear before you in a form that you will recognize according to His might, or in words that you will recognize as His. He will teach you in a short moment marvelous wisdoms, which we never heard of; wisdoms that I and a thousand people like me will never be able to teach you. However, we can warn you that if your heart runs, you should return to the place to which your heart runs and rest, for this is why the covenant was made.

After we informed you of the traditional way for the pronunciation of the 72 Names, and after I warned you to follow the right path and think about its combinations, you should know that the wisdom of this honorable Name is infinite. However, there are many marvelous ways to form it. And this is one of these ways.

This formation of the 72 Names is derived from the *Gilgul* ו"ה:

VHV HZY LAV	YLY ALD KLY	SYT LAV LVV	LM HH' PHL
MHSH YZL NLK	LLH NBH YYY	AKA HRY MLH	KHT HQM CHHV
NTH YCHV HHH	HAA LHCH MIK	YRT KVQ VVL	SHAH MND YLH
RYY ANY SAL	AVM CH'M 'RY	LKB RH' 'SHL	VSHR YYZ MYH
VHV NMM DMB	DNY YYL MVQ	HCHSH HRCH AY'	MM MTZR CHBV
NNA VMB RAH	NYT YHH YBM	MBH 'NV HYY	PVY MCHY MVM

והו הזי לאו ילי אלד כלי סיט לאו לוו עלם ההע פהל
מהש יזל נלך ללה מבה יי אכא הרי מלה כהת הקמ חהו

נתה יחו ההה האא להח מיכ ירת כוק וול שאה מנד ילה
ריי אני סאל אומ חעמ ערי לכב רהע עשל ושר ייז מיה
והו נממ דמב דני ייל מוק החש הרח איע עממ מצר חבו
ננא ומב ראה נית יהה יבמ מבה ענו היי פוי מחי מומ

These are the *Tzerufim*: each one is made of three Names and of nine letters. The sign of the *Tzeruf* is one, nine and seventeen, whereas your signs are *Za"ch* (ז"ך, pure = 27) and *Tov"i* (טוב"י, my goodness = 27), as it is written (Exodus 33:19), "And he said, 'I will make all My goodness pass before you'". And so the sign one, nine and seventeen is a *Gilgul* from nine nine, and its first *Gilgul* produces the following *Tzeruf* ו"ה"ז יר"ו, הא"ל ו"ה"ז, HAL VHZ YVV). And this is the first Name that emerges from the first.

By applying this technique, you will be able to study this honorable Name. You will be able to extract an infinite number of *Gilgulim* from this Name, as much as you desire. You should only beware not to disturb the order of its system as you perform the *Gilgulim*. In addition, you should be careful of the open *Da"m*, for it is the deceiver and the origin of the prophetic imagination, which is the *Galgal* of *Da"m*. However, if you cleave to the intellect, the intellect will cleave to you. Fear not, and *Yhavha* (יְהוָה) will be with you!

However, you should not find my words hard to believe, for you will extract from yourself, from your mind, and from the Name and its *Gilgul* marvelous systems and hidden secrets that you will be able to understand by yourself. Moreover, you should know that the truth of this Name was already proved and established. And therefore, every thought that passes through your mind as you

contemplate the Name was already in it before you reflected upon it; for He contains everything, and everything includes Him. And therefore, all the thoughts of every creature were already engraved on this Name, and all the more so all your thoughts and all the thoughts in the future. Thus, what can any teacher teach you? Not even the small edge of knowledge that God will teach you, if you will study the Name with a mind clear of any thoughts of vanity. And if you say, "How is it possible?", I will give you an intelligent and acceptable proof: all the words are derived from twenty-two letters that construct the entire *Chochmot* (חכמות, Wisdoms) by using the 216 letters of the Name.

Indeed, I should teach you the rule of the first ten. They will serve you as a key with which you will be able to open the 50 gates of *Bina*, which are 50 plus 22. You should know that this triple Name is derived from a triple force; it is composed of twelve Names, and this is the way to extract it:

Y = 10 YH = 15 YHV = 21 YHVH = 26

Y = 10 YH = 15 YHV = 21 YHVH = 26

Y = 10 YH = 15 YHV = 21 YHVH = 26

L = 30 MH = 45 SG = 63 'CH = 78

י י ה י ה ו ה

י י ה י ה ו ה

י י ה י ה ו ה

ל מ"ה ס"ג ע"ח

Each Name is 72 Names, and the three of them together are 216. If you look at the Names vertically, you will see that they form four paths whose secrets I do not need to clarify, but only to mention. When things are revealed to you, you should build on these paths, for each Name teaches a marvelous Name. Their numerical value is *Haya Hove Veyhiye*, *Haya Hove Veyhiye*, *Haya Hove Veyhiye* (ויהיה, הוה, היה: was, is, and will be = $72 \times 3 = 216$) *Yiraa* (יראה, fear, awe = 216), as well as the *Gevura* [=216] of the Name of the wise man of *Tzva Milchamah* (צבא מלחמה, a host for battle = 216). It is the Name of the wisest man who sets out and fights against the zodiacal sign of *Arie* (ארי"ה, lion = 216), and strikes *Yiraa* (יראה, terror = 216) into it. For it is *Bachur Baruch* (בחור"ר, a young man, [or] in the wind, in his *Ruach* = 216). The *Chochma* was already bestowed on his ears and eyes; the blood was placed in his nose and the message in his mouth. *Veoreg* (ואור"ג, and he weaves = 216) *Hagibor* (הגבור"ר, the hero = 216) *Gevura* (גבור"ה, Might = 216) *Bahoreg* (בהור"ג, in the killing = 216) and a two-edged *Cherev* (חר"ב, sword = 216) [is] in his hand. And he looks at the Name *Yo"d H"e Va"v H"e* (יוד"ה וא"ו ה"ה), and the part of the *Chochma* is straight; and the part of the *Bina* is straight. And he moves them in the *Ruach* according to the rotation of *Chochma* and *Bina*, and according to the rotation of the sun and the moon, together with this honorable and terrible Name. And according to him, *Hat"i* (התל"י, the quiver) moves, for it is acting in the world as a king on his throne, as a temple and as a chief officer who is called *Tzadik*, for it is the *Midda* of Judgment.

In the (five-) thousand-forty year for the creation, 84 [280 according to *Sefer Ha-Chesheq*] cycles are completed, for each cycle is of (38) [18] years. And the secret of the cycles is the unique Name that determines the movement and the rotation of the twelve zodiacal signs; and by its thought it moves all the stars. It is a blessing and a curse (in the letter *Yod*). And therefore, there are ten blessings and ten curses. Its cycle is made of eighteen months of the sun, in every zodiacal sign. Each sign has thirty degrees, and every three months it moves five degrees, until the eighteen degrees [months] of each sign are completed. Thus, each sign has five boundaries [and three exteriors]. The boundaries are set on the paths of five plantets, Mercury, Jupiter, Mars, Venus, and Saturn (כצמנ"ש), whereas the exterior is thirty six (ל"ו), which are Sun, Moon, Mercury, Jupiter, Mars, Venus, and Saturn (חל"כ צמנ"ש). They are the three that are called *Meshulashot Bemahalakhham* (משולשות במהלכם, the walking three, or the walking of the three which are evenly spaced in a line). And since the walking of the honorable and terrible Name, which was mentioned at the beginning of the movements, is built on the world's creature, I must teach you first some of the wisdom of this prophecy, so you will be able to understand better His Ways. This Name indicates the secret of the movements. It begins with the word *Vayesa* [from the verb 'to travel', 'to go'], which indicates traveling, and he travels by the force of *Gevura*. The second word is *Vayavo* [from the verb 'to come'], which also indicates traveling, a second type of traveling. The third word, which indicates the third type of traveling, is *Vayet* [from the verb 'to stretch'] from the verb 'to deviate'. These three, travel, coming, and deviation, are the three witnesses of the movements of the world: a movement from the centre (and a movement to the centre) [and a movement around the centre]. And from the books

you should understand each one of them. For the first is an allusion to "walking forward and returning back"; thus, according to the first type of traveling, its first letter *Va"v* (ו') is taken for the construction of the Name. Moreover, the traveling by hand and the traveling by foot are both the traveling of *Hatli'i* (התל"י, the quiver). This is the secret meaning of the words (Exodus 24:10) "Under his feet", while concerning the hand it is written (Exodus 31:18) "with the finger of God". In addition, the secret of the deviation or stretching movements is found in the verse (Exodus 14:21), "Then Moses stretched out his hand over the sea". And the deviation of the *Galgilim* are the turning round [reasons, according to *Sefer Ha-Chesheq*] of all changes that happen in this world, for *Hatli'i* rolls in high places and in low places for eighteen years during which it is controlled by the unique Name according to the traveling of the *Gevura*. Therefore, its force is the eighteen points. Then, he would come back to *Ramthah* (רמתה, highland), for his home was there. They are six that are fire, wind, and water: these are sixty ties. Therefore, a direct *Vayavo*, an inverted *Ha-Layla*, and a direct *Vayet* were taken. Those with an inverted head have a direct tail, whereas those with a direct tail have an inverted head. But *Vayavo* stands between them, as it is written (Exodus 14:20), "Coming between the host of Egypt and the host of Israel; and the night passed without one coming near the other all night"; and the secret of the *Ya"m* (ים, sea = 50) is fifty. Indeed, in the second, the 'coming' stands between them, for it is the secret of the division. Moreover, as long as there is an arbitrator between the two hosts, one will not come near the other. The 'coming' resembles the entrance of a house, for whoever stands in the entrance is actually standing between two gates: entrance and exit. The same occurs with the wind, which divides the fire and the water.

Thus, this wind is called the *Midda* of Peace, for as long as the wind stands between them, there is peace, a true peace. Words of peace and truth. Completed, completed.

Other volumes in the series:

Kether Shem Tov – The Crown of the Good Name

by Avraham Ben Alexander of Cologne

Integral edition in English and Hebrew

Dealing specifically with the Divine Names and Sefirot, this is a deeply mystical text in the Jewish tradition written in the 13th century by the lay preacher Avraham of Cologne. Once it happened that Avraham walked into the synagogue of Shelomoh ibn Adret's father. While he was on the western side of the synagogue, a voice was coming out at the opposite side. They asked it every kind of question, and the voice also known as the "voice of Elijah" answered.

The Goraloth of Ahitophel – The Oracles of Ahitophel

English edition

In times of need, the authorities of Israel consulted an Oracle (Goral) to learn the will of HaShem (God) and to receive answers to their questions. Conceived by Ahitophel, special adviser of King David, the *Goraloth* elicit the intercession of 117 Angels in order to receive an answer directly from God concerning matters which we take at heart.

Tomer Devorah – Palm Tree of Devorah

by Moshe Cordovero

Integral edition in English

This is an introductory text to the study of Kabbalah that explains the moral virtues an apprentice needs to cultivate in order to become worthy of receiving kabbalistic secrets.

Brit Menucha – Covenant of Rest

by Avraham ben Yitzchak of Granada

Integral edition in English, Hebrew and Aramaic

Known only in restricted circles and closely guarded from unworthy hands, this is one of the most secret books of Kabbalah. It carefully describes the upper worlds in a very ethereal and symbolical language. It uses practical methods and pronunciations of the Divine Names that were employed by the High Priest in the Temple. It describes the names of Angels and Demons, and also explains how to summon them. This text is written for advanced readers who are at the conclusion of their kabbalistic formation.

Providence University:

Our University is affiliated to ULC (Universal Life Church), and operates in conjunction with the congregation ULC-ITALIA, an inter-faith and non-denominational church.

We sponsor the translation and promote the diffusion of kabbalistic texts, with particular attention to the teachings of Prophetic Kabbalah, while at the same time divulging the ways that permit a direct experience of God.

Most of our translations are of fundamental and often cited ancient Hebrew and Aramaic texts that have never before translated into English or any other language.

We do this, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9). "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them". (Jeremiah 31:34)

Courses and lectures:

Providence University is persistently engaged in organizing courses, lectures, and seminars. We operate in many countries.

At our website, <http://www.everburninglight.org/>, you will find more information about our activities and agenda.

You may contact us by E-mail at info@everburninglight.org

If you cannot physically participate in our meetings, you may join us by videoconference; we have weekly meetings. If you have internet access, you can participate. Write us and we will send you further instructions.

For snail mail, we answer only if you contact us through our joint congregation in Italy. The address is:

ULC-ITALIA

via C.A. Colombo 20/F

34074 Monfalcone (GO)

ITALY

For urgent communications, you can contact our joint congregation in Italy at the following number:

+39-347-2295140